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ADDRESS OF THE CARRIERS OF THE CHURCHMAN, TO THEIR PATRONS.

The Church of the Living God, the Pillar and Ground of the Truth.—1 TIM. iii. 15.

THE CITY OF GOD.

A SONG FOR THE NEW YEAR.

Throughout the elder world, story and rite,
Throughout the new, skirting all clouds with gold,
Through rise and fall and destinies manifold
Of pagan empires,—through the dreams and night
Of nature, and the darkness and the light,
Still young in hope, in disappointment old:
Through mists which fall'n humanity enfold,
Into the vast and viewless infinite
Rises th' ETERNAL CITY OF OUR GOD.

The Cathedral.

I.

The grey, old year is dying!—Through the wood
The mourning winds are chanting solemnly
His funeral anthem, hoarse and half subdu'd;—
From the dim city and the adjacent sea,
Through every pause of their wild melody,
Come faint, responsive voices. Moon and star,
With cheerless splendor gleaming brilliantly,
Stud the transparent firmament afar,
Or o'er the dim horizon float with trembling car.

II.

The scene is holy!—Labor's iron voice
Is heard no more, and noisy riot keeps
No revel near:—the strain which bids rejoice
Over the new year's birth, from out the deeps
Of holiest thought, where earthly passion sleeps,
Sounds sadly, like an angel's warning tone.
And o'er its cradle, Time in sorrow weeps,
Utt'ring uncheer'd his melancholy moan
O'er joys departed now and hopes forever gone.

III.

The time is holy!—Let our lay flow on
In concert with the harmonies which thrill
From the dark bosom of the year that's gone,
Through every pulse of that which now doth fill
The calendar of earthly weal or ill:—
At thought's quick bidding, to our musing eye
A vision of the past,—(whose echoes still
Linger within our ears)—in solemn imagery,
Records the certain glories of the things to be.

IV.

Her base on earth, her towers beyond the blue,
Mother of saints—thy Church, O CHRIST! I see
Bright with the splendors which, in Salem, threw
Within the courts, ordain'd the shrine to be,
The symbol of thy gracious majesty:—
The House Divine, whose portals open'd broad
To all the world, invite the world to THEE.
Uniting souls triumphant,—one in God—
With saints on earth still militant beneath the rod.

V.

Still, as of old, this CITY OF OUR GOD
Rises majestic o'er the waste of time:
Her holy towers, by faithful watchman trod
Through rolling centuries, in strength sublime,
Tower aloft, o'er all earth's strife and crime:—
Her golden gates, whereon—'midst words of light,
Christ's signet stands—through which, in solemn chime
The music of her matin-bells invite
The fainting pilgrim in from error's wildering night.

VI.

How throng the hero-saints of olden time,
E'en as we gaze along her glittering street,
God-honor'd prophets, patriarchs sublime,
Anointed kings and priests, with patient feet
Tread her wide courts or at her altars meet;—
While rites magnificent like shadows roll,
And types the long, prophetic tale complete;
And bright, in living lustre, through the whole,
THE CROSS—the Cross of CHRIST, shines out to cheer the soul.

VII.

Behold her battlements!—There's not a stone
Unconsecrate by blood of martyr'd men:—
Here STEPHEN fell;—there PAUL his trust laid down,
And yonder PETER's ashes, bleed again;
Here CYPRIAN's blood seems still as fresh as when
It flow'd in Afric,—there IGNATIUS press'd
His mark of faith, and there thy saints, Vienne!
Rome, Antioch, Milan,—the east—the west—
Britain and Ind and Gaul,—here then true heroes rest.

VIII.

Mark well her bulwarks!—firm, unwrackt, unriven,
Round all her walls how gloriously they stand;
Stronger than time, immovable as heaven
Each cope and fortalice in wisdom plann'd
By the Great Architect, and by his hands,
Rear'd to the topstone, where—display'd on high—
Christ's standard rises, by his chosen band
Guarded for aye, heroes who joy to die
With all their armor on, beneath their Captain's eye.

IX.

Count up her towers!—In solemn stateliness
O'er golden street and glittering fane they rise,
And to their walls, in eager myriads press
Sons of our Mother, nurtur'd for the skies:—
These, to the fainting pilgrim's longing eyes
With full and cheering splendor gleam afar,
While round them throng in blessed ministries
The angel-hosts, all girt for holy war,
Marshall'd on steeds of fire, or thron'd on burning car.

X.

Through the long lapse of ages, round her base
The roaring floods have beat and swept in vain;
The howling storm has left no lingering trace
Upon her walls, upon her heights no stain:—
The thunderbolt hath struck no spire or fane
In all her borders, nor the lightning scath'd
Pillar or arch or altar;—hail and rain
Ofttimes her outer courts in tears have bath'd,
But still her children dwell within in peace unwraithed.

XI.

Philistia's hosts—the Anak race of old—
Arab and Persian—Syria's swarming horde—
The bloody sons of Amalek—the bold
And frowning Ammonite—Egyptia's Lord—
The iron cohorts, like a deluge pour'd
From Pagan Rome—the Goth and fiery Hun—
With furious zeal and impious craft abhorr'd,
Through years untold, their utmost work have done,
But from her glorious crown no gem or brightness won.

XII.

Fast on the rock of God's eternal truth
Founded at first, the pillar and the ground
Of truth she is: and still, as in her youth,
She bears it witness, nor hath fail'd to sound
The words of life abroad, where'er are found
The suffering sons of Adam. High emblaz'd
The glories of the Cross and Keys surround
Her altar-steps with light, and uneras'd
Her high commission stands, where first by Jesus plac'd.

XIII.

Through the long avenues where myriads crowd
To reach her shrines, I catch the golden gleam,
Of many a fount of life where hearts are bow'd
Beneath the mild, regenerating stream;
Upon her altars, lit with soften'd beam
Of grace superne, the body and the blood
Of her dear Lord, in mystic symbol seen,
By carnal eye of sense misunderstood,
Invites the faithful soul to heavenly drink and food.

XIV.

At hour of prime, when morning gilds the sky,
At noon and even-song; and oft, I ween,
Through the night watches, rises solemnly
The music of her anthems; and between
The loud thanksgivings, from the courts unseen,
Ascends the voice of deep and holy prayer
From crowds low kneeling in the pictur'd sheen
Of niche and window vast, through the hush'd air
Thrill the low plaintive sounds, subduing strife and care.

XV.

And the deep gladness of her festivals!—
The Christmas-time—bright hours of holy joy!—
The thrilling rapture when the Easter-bells
From fast and vigil,—which her sons employ
To serve in purity, from base alloy
Of sense and sin to free the struggling soul;—
Call to her courts, to usher in with joy
The resurrection morn, when through the soul
The present bliss past grief subdues with sweet control.

XVI.

There sits the glorious Spouse of Christ, beloved!
And though th' ungodly world around her rage,
Her strong foundations shall not be removed;
The gates of hell their impious strife may wage
Against her strength, and all their craft engage
To work her overthrow—but spent in vain
Their failing strength shall be: from age to age,
Founded on Christ, her fortress shall remain,
Rising from each assault more glorious again.

XVII.

Clothe thou her walls with holiness, O GOD!
Her towers with strength, and all her gates with praise,
O break at length the mad oppressor's rod!
Reveal thine arm as in the olden days,
From all her altars let thy Spirit raise
The worthy sacrifice of holy hearts,
Till all the nations call'd from sin's dark ways,
Shall seek the peace, which she, through THEE, imparts,
Secure from error's wiles and schisms poisoned darts.

WHAT CAN THE BISHOPS DO?

LETTER I.

To the Editor of " the London Times."

SIR,—That there is much in the present position of the Church of England to cause anxiety to her faithful and devoted members, it is impossible to deny, although we, at the same time, admit that in her visible improvement there is much to encourage our hopes. I do not allude to any anxiety for its continuance as an establishment, for that to the spiritually minded is a consideration of minor importance; the anxiety to which I allude results from the want of confidence which exists between the younger members of our Church and the Bishops, and from the fact that the Bishops are too generally ignorant of the state of feeling which exists among us, and are consequently unable to suggest a remedy.

We may readily admit that only men of advanced years and matured judgment ought to be promoted to high places in the Church; but we must perceive at the same time that circumstances may arise where this may act as a disadvantage. Under ordinary circumstances it is well that the experience of age should check the enthusiasm of youth; while, again, the intercourse of the young and ardent with the old may prevent the latter from degenerating into lukewarmness or indifference. But in times of excitement and of great movements in the Church, the aged are too apt to separate themselves from the young, at once to censure all their actions, and to exclude themselves from the power of influencing and controlling a movement by placing themselves in unreasoning opposition to it. It was so at the time of the Reformation: in most countries the Bishops sought to put down the first movements by the strong arm of the civil power, and while they thus ruined their own order, they rendered the foreign Reformation that wretched thing which we find it to be. It was so when John Wesley first sought to rouse the Church from her slumbers: instead of availing themselves of the zeal and fervor of that remarkable man—instead of examining into the truth of his propositions, and giving respectful attention to those suggestions which had only the promotion of piety for their object—a worldly race of Bishops persecuted the man who by his indefatigable exertions cried shame upon their carelessness; and Methodism, instead of becoming a school in the Church, which, properly directed, it would have become, has lapsed into a schism, which may swallow up the Episcopal thrones: and precisely thus are those who are called upon to preside over the Church at the present day acting towards the Anglo-Catholics—that is to say, towards all the younger members of the Church of England who are distinguished for depth of piety and for theological acquirement.

The Anglo-Catholics, embracing what you, sir, have denominated as Young England, form a school of theology which has naturally resulted from the controversies of the preceding generation. At the close of the last century and at the commencement of this, a theological war was carried on between what Bishop Heber designates as " the two fiercest and foolishest parties that ever divided a Church"—the party then called High Church, and the self-styled Evangelical. Each of these parties reviled the other in terms of no ordinary abuse. The high-and-dry party justly censured the so-called Evangelicals as being dissenters in disguise, who subverted all Ecclesiastical discipline, and conformed merely for the sake of the loaves and fishes; while the so-called Evangelicals reviled their high-and-dry brethren as cold moralists, utterly ignorant of the Gospel. Such was the controversy remembered by the aged members of the Church of England, and in which some of them were engaged; and such a controversy our Bishops would still tolerate. But it is not in the nature of things that a war should be interminable; and the sons and daughters of the ancient combatants, forming Young England, having revived the subjects in dispute without the passions and prejudices of their fathers, have come to the conclusion that both sides were partially in error, and both partially in the right; and by seeking to avoid their paternal errors, they have formed that Anglo-Catholic school in which an attempt is made to unite with the strictest observance of Church discipline the preaching of the Gospel in all the fulness of its majesty, to check enthusiasm by reverence, and to encourage devotional fervor without lapsing into superstition.

The two parties from which this secession has been made have been more offended by the attack upon their errors than they have been pleased by the concessions which have been made to them, and accusations of an extraordinary nature have been brought against those who now form the Anglo-Catholic school.

Here, then, is precisely the point at which the Bishops have been called upon to interfere by the public voice; and let me now call your attention to the advice which has in effect been given by all the Bishops, except a few of the wiser sort, whom it would be invidious to name, and who have exposed themselves to obloquy by the just and wise course that they have taken. I appeal, sir, to you and your readers whether, in the following lines, I do not give you the sum and substance of the late Episcopal Charges:—" There are two recognized parties in the Church of England—the old high-and-dry Church party, and the so-called Evangelical; they are neither of them quite right, but we have been long accustomed to the worldliness of the high-and-dry and to the various irregularities of the Evangelical; and therefore these two parties we will tolerate, and no other. To one or other of these two the Anglo-Catholic must conform: if you wish to be a fox-hunter or a frequenter of the ball room, in spite of certain old musty canons, you shall be pardoned if you are acknowledged to be one of the high-and-dry; if you are liberal and a despiser of all Church rules, so long as you lean to the Protestant, and not the Romish side, and are accounted an Evangelical, you may act as you please; we permit you to do what Evangelicals condemn, if it is approved of by the high-and-dry; and we tolerate all Evangelical irregularities in spite of the remonstrances of their opponents; but wo be to you if you dare to do anything which both of these parties unite in condemning; beware how you obey the Church and the Bible when they direct you to fast, since both high-and-dry and Evangelical agree in thinking that to abstain from a good dinner when it is possible to get one is Popery: beware how you attend daily prayers, for both parties are agreed in thinking daily prayer to Almighty God a waste of time, except, as the Bishop of Worcester hints, in cases (not likely now to occur) when the clergy find it difficult to make out the hard words of Scripture, and then to read the daily prayer may be useful as an exercise. As to Saints' days, though the Evangelicals, after swearing their assent and consent to all that the Prayer-book contains, condemn them as Popish, the high-and-dry theoretically defend them; here therefore you are at liberty. As to mortification and self-denial, both parties agree that this world was made for our enjoyment, and it is therefore your duty to scramble, like your neighbors, for its good things; unworldliness is asceticism, and asceticism is a sin. If to one or other of these parties you will not adhere, then you are only fit for Rome; thither depart at once; only in charity we warn you that Rome is another name for the infernal regions." To this is added a short remonstrance, always unheeded, to both of the rival parties—" There is some truth in what these benighted Anglo-Catholics say, and therefore to conciliate them give up a few minor points; let not the high-and-dry be quite so worldly, and let not the Evangelical be quite so irregular." And thus, sir, we have the sum and substance of that advice which is given to Young England by the Bishops, the special difference consisting in the admonition addressed to the rival parties, which varies of course as the Bishop inclines to the one or the other side; and the two fierce and foolish parties have now found a bond of union; though on other points wide as the Poles asunder, in a crusade against the Anglo-Catholics they are united. The Anglo-Catholic says, "I see a precipice on the one side, and a bog on the other, and I am treading the *via media*, come and see whether I say not the truth." " No," says the party on the one side, " you must come down and walk with us in the pit, here is the *via media.*" " No," again says the party on the other side, " you cannot imagine how nice and comfortable we find the bog; the *via media* is here." " Pull him down," says the high-and-dry; " his elevation is an insult to us." " Pelt him with mud, some must stick," is the *recorded* sense of the bog-trotter. " Let the Bishops decide," cries the looker-on; and the Bishops seek to decide by walking now a little way in the pit amidst the applause of the one party, and then going a little way into the bog to be praised by the other party; forgetting that the only real way of finding the mean is not to search directly for *that*, but simply to ascertain the truth, being quite sure that the truth is the real *via media*.

And now, sir, I shall proceed to show why it is impossible for the Anglo-Catholic to follow the advice which has been given by those who have advised, rather because they must make the attempt than because they are competent. It is impossible for the Anglo-Catholic and the High-and-dry Establishment man to understand, much less to sympathize with, each other, even though on some points of hard doctrine they may seem to agree. The High-and-dry Establishment man thinks much of the dignity of that establishment of which he constitutes himself the representative, and, in the words of a worthy Bishop of this class when addressing the young persons he had just confirmed, he feels it to be a *duty* to enjoy the innocent amusements of life; and if he has interest, he desires to accumulate upon himself as many pieces of preferment as the Bishop of ——; and regards the endowments of the Church as intended, not to benefit a parish, but to dignify an individual—not to render munificent a resident Pastor, but to enable a non-resident to move in genteel society. If he has no interest, he pleads the smallness of his salary as an excuse for his reducing his pastoral duties to the *minimum*, and joins in the Radical outcry against the unequal distribution of the Church's wealth, as if the possession of wealth, not the promotion of God's glory, were the object of the clerical office. If Dr. High-and-dry be promoted, through his marriage with a Bishop's daughter, his connection with the peerage, or the influence of the county member, grateful for political support, or willing to offer a retainer for future services, to a stall in the Cathedral, he unites with the Evangelical Canons in demoralizing the cathedral towns (such towns being proverbially most hostile to the Church) by declaiming on the hardship of attending the daily service—which service he strictly attends, however, during his constrained residence, in order to secure his dividend—while the people think that, although the service be hard, yet it is overpaid; and the pious are disgusted at seeing him rejoicing, like a school-boy, to be released at the expiration of his term of residence from a duty which ought to be his delight—at seeing him approach the church-door with the Residentiary in deep conversation as to the value of an approaching fine, and then leaving him there with a look of triumph, as one exonerated from the odious burden—at knowing that he who thinks it a waste of time to attend daily service, night after night spends four or five hours at the dinner table or evening party—at hearing him plead poverty as an excuse for not increasing the choir or adorning the edifice, while he is living in luxury not surpassed by the nobleman in the neighboring mansion. If Dr. High-and-dry differs from his Evangelical brother in that the one does and the other does not consider the chanting of the service sinful and Popish, (though sinful and Popish as in private he declares it to be, the Evangelical adds to the demoralization of the town by attending it regularly to earn his pay,) still, if Dr. High-and-dry does not go so far as this, his whole attention is given to the anthem, and instead of endeavoring to make the service a sublime mode of worship, he converts the Cathedral into a music-room. Sometimes indeed, the High-and-dry Dean dispenses with all chanting, and attends only to the anthem, forgetting that Cathedrals are established, not for the support of Deans and Canons, with whom, if they do not improve, we could easily dispense, but that the services of the Church may be performed in all solemnity and grandeur for the sake of those Christians in the Diocese who prefer such solemnity to the simplicity of a parish church. This may be deemed Popish by Mr. Dean and his Canons; but while it is the constitution of the Church, and they are not compelled (except from the love of filthy lucre) to retain their stalls, they are bound in duty to devote their attention to the subject; and they ought to bear in mind that the laity have as much right to have their souls refreshed by the solemn services of the sanctuary, as the Dean and Chapter to have their coffers filled by the produce of their estates. If the one is a remnant of Popery, so is the other. They should begin to set their houses in order, for the time may come when those estates may be taken away from Canons too proud to take part in the chanting of God's service, and be employed for the endowment of the poor minor Canons whom they despise.

So much for Doctor High-and-dry as an Incumbent and a dignitary; what he becomes when elevated to the mitre, I will not venture to say; indeed, when he thus becomes a spiritual peer, no one but a member of the aristocracy can describe him, for it would be beneath his dignity to associate with the inferior clergy on terms of intimacy, and the plebeian laity know nothing of him except from observing how well he represents the dignity of our venerable and excellent Establishment.

Now, sir, from this description, true as you will admit it to be after making allowance for particular differences arising from the different characters of individuals, it is abundantly evident that to this party the Anglo-Catholic is utterly unable to attach himself, and for this plain reason—that the grand pervading principles of action are in each diametrically opposed. The whole care of the high-and-dry is absorbed in zeal for the maintenance, the worldly grandeur, and the dignity of the Establishment; and the highest merit which he expects in a clergyman consists in his being a gentlemanlike person. Pomp and ceremony he permits, but it is the pomp and ceremony, not of the Church, but of the drawing-room, to which in towns he would make the sanctuary conformable, though only fully able to carry out his wishes in the splendid pews of the squire and the rector in a country parish. His grand objection to the Anglo-Catholic, is, that the latter would introduce the vulgarities of enthusiasm into what he styles " our once respectable and orderly Establishment." Now, as to the dignity of the Establishment, the Anglo-Catholic cares nothing, the very fact of there being an Establishment at all is to him a very unimportant concern; he admits that there are advantages, but looks at the Bishop of ——, and at Archdeacon ——, and he observes with a sigh that it acts as a temptation to parsons who ought never to have been admitted into holy orders—a temptation which may lead to their destruction. All the arguments used by the high-and-dry in favor of an Establishment from the circumstances of its alluring into the clerical profession young sprigs of quality, tell with the Anglo-Catholic on the other side; he knows that there are higher arguments for its support, but if these were all, he feels that an Establishment would be a nuisance rather than a benefit. All arguments brought from the *bureau* of the politician, beyond which the high-and-dry can never look, the Anglo-Catholic scorns, as beneath contempt in what relates to God and to eternity. It is, I repeat, utterly impossible that men whose fundamental scruples are so opposed should be able, under any circumstances, to become identified in the same school. Just see, sir, how inoperative is the favorite argument of the high-and-dry, when he refers the Anglo-Catholic to the calamities of the great rebellion, a repetition of which is threatened by the Evangelicals: the high-and-dry bid him observe how, by pushing Church principles to an extreme, " the venerable Establishment" was then overthrown, and would imply that the only safe course is to talk of Church principles without acting upon them: but how does that event appear to the Anglo-Catholic? As to the temporary overthrow of the Establishment, he thinks that to have been the just punishment of our Church for having fostered Puritans within her bosom, and is by no means prepared to say that such a punishment, if again impending, would not be beneficial; therefore by the circumstances of the great rebellion, when the diabolical principles of Puritanism became rampant in crime, he is not deterred from pursuing the straight and narrow path, but on the contrary, by what he reads in that history he is encouraged; for he sees how a monarch naturally weak and vacillating, became endowed supernaturally with the firmness of a martyr; he sees how the aged Archbishop, undeterred by a system of calumny never equalled except by the virulence of the modern Evangelical press, had grace to contend to the very last in the cause of God, to the everlasting discomfiture of those " who were the enemies, not only of himself, but of all true religion;" he sees, moreover, that though Charles and Laud suffered themselves, yet their principles were triumphant; they exist, and will exist, let both the worlds, the religious and the profane, be ever so closely combined against them, for they are the everlasting principles of truth; and though the high-and-dry may think only of present ease, what can the Anglo-Catholic desire more than to die for his principles, if, by dying, he can, like Charles and Laud, transmit them to the affections of posterity? And if the Pharisee and the Saducee, uniting with the Herodian, shall again have recourse to the weapons of carnal warfare, and stain their hands with the blood of the true members of the Church of England, the Anglo-Catholic looks to Charles and Laud, and augurs, that, however weak he may feel himself to be, he will still have grace and strength to help in time of need. If the Establishment must fall a prey to pseudo-evangelical malignity, unless it succumb to the heresies of the ultra Protestant faction, be it so; better that the Establishment should perish than that her members should sacrifice one jot or one tittle of sound principles, in order to save her palaces or even her sanctuaries.

But I must advert to another point, on which there is so great a difference between the high-and-dry and the Anglo-Catholic, that the former is unable to comprehend the latter. The high-and-dry regard the clerical office as a profession, and use it as such. A profession is adopted by the common run of persons for a maintenance, and by men of talent as a means of obtaining those honors which they deem to be due to their merit. According to this notion, men are ordained for the purpose of obtaining preferment, and those who fail in doing so are regarded as hardly used; those who have interest look forward to an easy stall, a deanery, or a bishoprick; those who have none, at least to a living. The Anglo-Catholic, if a clergyman, regards his calling, not as a profession, but as a sacred office, in the discharge of the duties of which he must endeavor to drive away all worldly motives and all sordid views; he scorns to be influenced by the thoughts of preferment, and feels that preferment would only add to his responsibilities; he smiles therefore when he reads such a paragraph as the following, extracted from a high-and-dry newspaper, and quoted with approbation by one of the most worldly of the evangelical journals:—" Let the young Puseyites take warning from the two last appointments to the bench. Our gracious Queen and her noble advisers give proof beyond the possibility of contradiction of their determined hostility to this pestilent sect. They have nothing to hope from Her Majesty's Government."

The low and grovelling principles of those who write and of those who applaud such a sentence as this are at once apparent—it emanates from a mind incapable of a noble thought or a generous sentiment. Let the high and the dry contend if they will with the Evangelicals in the scramble after preferment, and let the one party address such arguments to the other. By the Anglo-Catholic they are unheeded: he will rather betake himself to daily prayer, and seek to avert the fierce anger of the Lord from these worshippers of Mammon, and from that sanctuary which is by their presence profaned.

I am, sir, your faithful servant,

RIDLEY.

From the Gospel Messenger.

TRUE VIEWS OF TRADITION.

Mr. Editor,—Let me beg of you to insert in your useful pages the following exposition of the true views to be held in regard to the litigated topic named at the head of this article. The extract is from the pen of the Rev. George Stanley Faber, one of the evangelical clergy of the Church of England, whose learned labors have in many ways subserved the cause of our Divine Lord and Master. His " Difficulties of Infidelity," " Difficulties of Romanism," " Primitive doctrine of Election," and other works, attest at once the value of his services, and render his opinions of no little weight on the subject above named. In his work on the " Primitive doctrine of Justification," he thus writes at page 34:—

TRADITION.

" The word *Tradition* I dislike to employ: because from the gross, not to say impious, equalization of the theory to Holy Scripture, on the part of the tridentine doctors, it is by no means without good and sufficient reason, in somewhat evil odor. Yet, if we reject the uncertainty of that mere unwritten Tradition which the ingenious Fathers of the Council recommend to our pious and reverent affection, and if we confine our acceptance of what may be called the written or documentary Tradition of the primitive Church, purely *to its attestation of the mode in which the doctrinal parts of Scripture were universally understood and invariably taught from the very time of the Apostles:* we, at once, on historical principles act rationally, and theologize after the form which the Church of England has authoritatively prescribed to her clergy.

" She tells us, that *the Church is a witness and keeper of Holy Writ;* and on such ground she maintains, that *the Church has authority in controversies of Faith.* But then she adds, that *nothing should be imposed, upon the belief and consciences of men, as an article of Faith, which is not read in Holy Scripture, and which cannot be proved thereby.* Hence, consistently with *both* these decisions, she enjoins upon the clergy, that *they should teach nothing to be religiously held and believed by the people, save what is agreeable to the doctrine of the Old and New Testament, and what in the way of interpretation the Catholic Fathers and Ancient Bishops collected from it.*

" The Anglican Church, then, imposes upon her clergy, that *they should teach nothing to the people save what is contained in Holy Scripture:* but in regard to ascertaining WHAT doctrine is *really* contained therein, she refers them to *the declared, and recorded unanimous consent of Catholic Antiquity;* doubtless as that consent has been handed down to us, from the very first, in authorized Creeds, and in harmonious expositions of doctrinal texts which so repeatedly occur in all our early ecclesiastical documents.

" Such a regulation may be very wise, as with due submission I venture to think; or it may be very foolish, as peradventure, another person may stiffly maintain. But at all events, wise or foolish, judicious or injudicious, it *is*, in naked matter of fact, the declared regulation of the reformed Church of England. If we of the clergy dislike the regulation, as encroaching upon what is sometimes, (perhaps without full consideration,) denominated *the Protestant right of private judgment;* we are quite at liberty, without any persecuting lot or hindrance, to *throw up* our ministry: but I see not, how we can honorably RETAIN our office within the pale of the Church, if we professedly despise, or openly reject the regulation. We are free to act as *men;* but we are *not* free to act, as honest *Churchmen.* A *pledge* has been given and accepted: and by that *pledge* we are bound, I should think, to abide, so long as we exercise our ministration *in* the Church of England.

" The wisdom however of the regulation, with all due respect to the nineteenth century, I deem more especially apparent, because it takes the middle course between the Romish doctrine of *unwritten tradition* on the one hand, and the vulgar modern notion of *insulated private judgment* on the other hand; the former of which would cause us to rejoice in the teaching of a single Pope; while the latter, by making every man his own Pope, claims to have produced *a Bible made easy.*

" Against the Romanist, the Church of England confines the testimony of the Ancients, and *the bare interpretation of Scripture:* rejecting all pretended Tradition whether written or oral, which purports to be *an Apostolical deposite independent of and distinct from Scripture,* and which propounds *a body of doctrines that Scripture no where recognises and no where teaches.*

" Against the vulgar, and (I fear) too much self-satisfied Protestant, who, as he sometimes classically phrases it, invites us to *throw the Fathers overboard* for the better understanding of the Bible, just as we might profitably burn Thucydides by way of *thus* acquiring a clearer knowledge of the Peloponesian War; against the crude speculatist of *this* stamp, she insists, that when Primitive Antiquity is unanimous in deducing a given doctrine from the *words* of Scripture, we are bound, even on the principles of plain common sense, to receive that deduction as the undoubted *mind* of Scripture, instead of resorting to the strange wild scheme of *insulating private judgment,* which inevitably places on the same footing of authority, the sound doctrine of *Christ's essential Godhead,* and what of old was termed the *God-denying apostacy:* for, if the process of insulated private judgment [a judgment which may freely set the unanimous testimony of Antiquity at defiance] is to be adopted, I see not how even the orthodox himself, if he has the good fortune to be orthodox only on such a plan, can consistently refuse to the Socinian the identical right and privilege which he claims for himself; he must, so far as I can understand the merits of the case, admit the Socinian's principle of interpretation to be as valid as his own, for, in simple verity, they are neither more or less than identical.

" But let us carefully mark the admirable strictness of limitation propounded by the Church of England.

" While we turn to the unanimous consent of Primitive Antiquity for the best and surest interpretation of Scripture; we are to receive no doctrine as an Article of Faith, save what Scripture, as interpreted by Antiquity, contains. The moment a doctrine is offered to us, which cannot be found in Scripture, and which stands upon a foundation distinct from and independent of Scripture, even though it may boldly claim to be part and parcel of a body of truth and duty, contained not indeed in Scripture, but in St. Paul's good deposite with Timothy,* a deposite which, if not, as is most likely, sufficiently committed to writing in the later canonical books of the New Testament, must now, I fear, be sought in that lunar region of the great Italian Poet, where all things lost upon earth may assuredly be found: the moment a doctrine thus circumstanced is offered to us, that doctrine whatever show of evidence in its favor may be adduced from some certain of the Fathers, we are, by our truly sound, and Apostolical Church called upon to reject, as a mere fond additament fabricated at a later period by fallible mortals."

* 2 Tim. 1—14.

COMMUNICATIONS.

For the Churchman.

GAMBIER, *Dec.* 20, 1843.

Editor of the Churchman,—Some person has sent me, by the mail of to-day, a copy of the Churchman for Nov. 11th, and directed my attention to an article headed " *More Romancing,*" &c., in which an attempt is made to show that certain quotations from the Tracts and the British Critic, in my late Charge, are unfairly given. He has drawn his pencil around one quotation in particular, and thus given me to understand that he thinks *that* the most difficult to vindicate. I will copy it precisely as he has given it.

CHARGE, p. 18.	BRITISH CRITIC, No. 67, p. 14.
By that sign we are told the early Christians " put devils to flight and drew to themselves the fuller blessings of Him who died on the Cross." —*British Critic*, No. 67, p. 14.	They used in all times and places, the sign of the Cross. As a memorial of the great doctrine of the gospel, it was a good and pious habit; but when they came to think that by that sign they drew to themselves the fuller blessing of Him who died on the Cross, they corrupted the purity of the Gospel.

Now certainly, when put in this way, it does look as if the British Critic were denouncing as a corruption of the gospel, precisely what I have represented it as, in the same passage, approving. The reader would naturally suppose that the last clause, viz., from the semicolon, in the larger extract, is intended to be understood as expressing the sentiments of the British Critic. But the reading of a still longer extract will convince him that it is the *Protestant* controversialist, whom the British Critic is opposing, who is to be understood as using that language. The whole extract is as follows:

" And sometimes, indeed (though it is most difficult to bring Protestant controversialists into agreement, not with each other only, but with themselves) sometimes so much as this has been admitted, and the point of objection (viz., " to the visible sacerdotal dress of the Church") removed further back. The great importance of visible religion for purposes of edification has been allowed; but any ascription of *sacredness* to it, condemned as 'Jewish.' In fact, language of this sort has been used:—(that is, by Protestant controversialists as the Critic evidently means.) That the early Christians were accustomed frequently to engage in prayer at the Martyr's tombs; so far as this tended to relieve or to cherish their devotional feelings, we admire them; but when they considered that by coming there to pray, they obtained a closer interest in the intercessions of those martyrs, than by praying at home, the act was weak and superstitious. They used, in all times and places, the sign of the cross; as a memorial of the great doctrine of the gospel, it was a good and pious habit; but when they came to think that by that sign they put devils to flight and drew to themselves the fuller blessings of Him who died on the cross, they corrupted the purity of the Gospel. When Catholics of the present day build beautiful Churches and adorn them with all costly and seemly furniture to impress on Christians, by that means, high and religious truths, they do well, but when they reverence those churches as the especial resort of angels, when they speak of paten and flagon as relatively sacred, when they consecrate with a religious service, bells, and vestments, they fall back into the rudiments of the law.'"

No one can help perceiving, if he read the above attentively, that the Critic sympathises with the efficacy ascribed to the sign of the cross, precisely as he does with the idea of the greater efficacy of prayers at a martyr's tomb, than at home, and that he considers the objection to the one as being a corruption of the gospel, precisely as he does the objection to the other, as being

"weak and superstitious," viz., that it is a peculiarity of that Protestantism which he opposes. Consequently, it is no slander to speak of the British Critic as teaching that by the sign of the cross "*the early Christians put devils to flight*," &c.

But this is nothing new. In the British Critic No. 54, p. 271, the cross is called "*a holy efficacious* emblem." "Let us multiply the same holy, efficacious emblem far and wide. There is no saying how many sins its awful form might scare, how many evils avert." If, in the judgment of the British Critic, (No. 54 was published before Mr. Newman ceased to be editor,) the sign of the cross could *scare away sins*, it is no calumny to interpret the language before given as indicating that, in the judgment of the same Journal, it could *drive away devils*.

C. P. M'Ilvaine.

For the Churchman.

Mr. Editor,—We are a strange people! An invitation is received for Father, Mother, Daughters, &c., to a snug party. It is accepted. The day comes—the hour approaches—alas! alas!

"Ingens pluvia descendit, horridaque tempestas."

What is to be done? the mother's silk will be spoiled, and the daughter's hair disordered past endurance. A coach is hired, and all is well; the expense is a trifle, and the disappointment could not be endured. Sunday morning comes—the bells from the sanctuary summon us to

"Welcome the day that God hath blest,
The type of heaven's eternal rest."

A slight rain is falling, and all around is wet and dreary. Father feels a disinclination to go out; mother has a slight cold, and daughters cannot show off their finery! A coach is so expensive too. The *party* is an attraction too strong to be resisted; the visit to the house of God is a secondary consideration! Take again the man alone: no matter how pitiless the storm; the snow may fall—the sleet may drive—the rain may pour down in all its force;—he is punctual to the hour at his place of business; distance, combined with other disagreeables, deters him not—he braves them all. How is it on the Holy Day that calls us to think of God and His mercies? A slight fall of rain, the mere apprehension of a storm, suffices to keep him from the House of God, and to make him disregard the things of eternity. There is—there can be no excuse, for this mode of procedure; it is a disgrace to our reasoning faculties, and places us before God in the attitude of contemners of Holy Word.

Oh man, man—oft am I inclined to exclaim in the words of the hymn:—

"Why, ye thankless creatures, why,
Will ye cross his love and die?"

It is a serious question, and yet the answer is too plain to require ought beyond the consideration of the moment. Yours, respectfully,

Robert Court.

New York, Dec. 18, 1843.

For the Churchman.

MISSIONS.

Mr. Editor,—One document, and a part of another, were lately published, for a very unworthy purpose, in the New York Observer, having an important connection with our Church's Foreign Missions, and both from the pen of our late Senior Bishop, Dr. Griswold. They appear to me to reflect great credit on their venerable author, and desirous of having them more extensively read, I ask the favor of their insertion in your columns. I send them cut from the Observer.

The first is an extract from the said Senior Bishop's instructions to our missionary, the Rev. Horatio Southgate, and is as follows:

"There is reason to hope and believe, that the cultivation of Christian fellowship with our brethren of the Greek and Armenian churches, and the deportment of our missionaries among them, will have the good effect of awakening the zeal and increasing the love of Christians in both countries. * * * * *

"In the intercourse or correspondence which may be allowed you with the Bishops or other ecclesiastical authorities there, be careful to state explicitly what are our views of this missionary enterprise; that we would scrupulously avoid all offensive intrusion within the jurisdiction of our Episcopal brethren, nor would we intermeddle in their Church affairs. Our great desire is, to commence and to promote a friendly intercourse between the two branches of the one catholic and apostolic Church; to impart to our brethren in that country any knowledge of the Scriptures and of the doctrines of Christ, which, through the Lord's goodness, we may have obtained, and gladly to receive any such light from them. We would unite hand in hand with them, in the great and noble work of extending the Redeemer's kingdom, and saving the souls of men. * * * * *

"You may further state to them, that many of those called Protestants, have rejected and are still so opposed to episcopacy and confirmation and the use of liturgies, that an intimate fellowship and connexion with them is at present impracticable. While the Church of Rome has so corrupted the religion of Christ, and makes such exorbitant claims to universal power, treating as heretics those who do not embrace her errors and submit to her unauthorized domination, that with her the prospect of a Christian fellowship is not less discouraging. Under such circumstances, our thoughts and affections are particularly directed and strongly drawn to our brethren of the Eastern Churches, who, we believe, agree with us of the Protestant Episcopal Church, in what is most essential. Such, certainly, as an individual disciple and minister of Jesus Christ, are my views and my desires; and as such, through you, would I cordially salute my episcopal and other clerical brethren of that far distant country.

"You may, as occasion offers, make known our principle of adherence to the Holy Scriptures and apostolic usage, without directly censuring those Churches which seem to make void the word of God by their traditions, or by following the commandments of men. And you may sometimes, perhaps, without offence, suggest to the clergy, to the bishops chiefly, some improvements with them in things agreeable to the Scriptures, and which experience has shown us to be very useful; such as worshipping God in a language which the worshippers understand; and preaching much and faithfully the doctrines of the cross, and justification by that faith in Christ, which worketh by love in keeping the commandments of God."

The following is a letter of introduction to the Patriarch of the Syrian Churches, sent by Mr. Southgate, a similar one having been also sent to the Patriarch of the Greek Church. In the case of both, says the Report of the Foreign Committee, all the episcopal signatures that could be conveniently obtained, were cheerfully added to that of the Senior Bishop:

"*To the Very Venerable and Right Reverend Father in God, the Patriarch of the Syrian Church:*

"The Episcopal Church in the United States of America, deriving its Episcopal power in regular succession from the Holy Apostles, through the venerable Church of England, has long contemplated with great spiritual sorrow the divided and distracted condition of the Catholic Church of Christ throughout the world. This sad condition of things not only aids the cause of infidelity and irreligion, by furnishing evil-minded men with plausible arguments; not only encourages heresies and schisms in national branches of the Catholic Church; but is also a very serious impediment to the diffusion of Gospel truth among those who are still in the darkness of Heathenism; or are subject to the false Prophet, or continue vainly to look for the coming of that Messiah whose advent has already blessed the world.

"The arrogant assumptions of universal supremacy and infallibility of the Papal Head of the Latin Church, render the prospect of a speedy and friendly intercourse with him dark and discouraging. The Church in the United States of America, therefore, looking to the Triune God for His blessing upon its efforts for unity in the body of Christ, turns with hope to the Patriarch of the Syrian Church, as the spiritual Head of one branch of the ancient and venerable Oriental Church.

"In this Church we have long felt a sincere interest. We have sympathized with her in the trials and persecutions to which she has been subjected; we have prayed for her deliverance from a tyrannical yoke, and we have thanked her divine Head that He has been pleased, amid all her sufferings, to maintain Her allegiance to Him. In order to attempt the commencement of a friendly and Christian intercourse and correspondence with this Oriental Church, the Church in the United States has resolved to send one of its Presbyters, the Reverend Horatio Southgate, (with the hope that in due time two others may be associated with him,) to reside for a time at Mardin. These clergymen will make inquiries regarding the existing state of the Church under the jurisdiction of the Patriarch of the Syrian Church and of the other Eastern Churches, to ascertain the relations they have to each other, and the views they maintain in regard to the Apostolic Churches of Europe and America; to answer such inquiries as may be made of them in regard to the origin, constitution and condition of the Church in the United States; and to do all in their power to conciliate the Christian love and regard of the Oriental Churches towards their younger Sister in the Western World. After some preliminary inquiries, and study of the language, Mr. Southgate will present himself, with this epistle of introduction, (by which he is cordially recommended to the Christian courtesies and kind offices of the Bishops and clergy of the Oriental Churches,) to the Patriarch of the Syrian Church, inviting him to a friendly correspondence with the Heads of the Church in the United States, explaining more fully the views and objects of that Church, and inquiring whether a mutual recognition can be effected as members of the Catholic Church of Christ, on the basis of the Holy Scriptures, and the first Councils, including the Apostles and Nicene Creeds: in order to a future efficient co-operation against Paganism, Mohammedanism and Judaism.

"He will make it clearly understood that the American Church has no ecclesiastical connection with the followers of Luther and Calvin, and takes no part in their plans or operations to diffuse the principles of their sects.

"He will propose to the Patriarch such aid as the Church in the United States can supply, in the advancement of Christian education and in promulgation of religious truth; always avoiding the points on which the two Churches still differ, and leaving the producing of a closer mutual conformity to the blessing of God on the friendly correspondence of the Heads of the Churches, or to a future General Council. Leaving a future development of these points to the oral communications of its delegates; and again recommending them to the Christian candor and affection of the Patriarch and clergy of the Syrian Church, and repeating the hearty desire and prayer of the Bishops and clergy of the United States for the prosperity of that ancient branch of the Church of Christ, We remain, your brethren in Christ,

(Signed,)

"Alexander Viets Griswold, Bishop of the Eastern Diocese, and Presiding Bishop of the Episcopal Church of the United States.

"Benjamin T. Onderdonk, Bishop of New York.

"George Washington Doane, Bishop of New Jersey.

"Thomas Church Brownell, Bishop of Connecticut.

"Jackson Kemper, Bishop of Missouri, Indiana, Wisconsin, Iowa, &c.

"William Rollinson Whittingham, Bishop of Maryland.

"H. U. Onderdonk, Bishop of the Diocese of Pennsylvania.

"Boston, Mass., Jan. 2, 1841."

These documents, Mr. Editor, I think you will agree with me, contain truly sound principles, indeed the only sound principles on which true Christian missions can be conducted. The question, however, has often occurred to my mind, and I would earnestly but respectfully urge it upon the serious consideration of all concerned, how far there is consistency with these principles, thus solemnly and officially put forth, in the account which I have seen in various papers, religious and secular, of the union and co-operation in ministerial services of our missionary to China with missionaries of what are aptly termed in the above document *Calvinistic sects.*

While I have the subject of our missions in hand, it also occurs to me to ask, on what principles consistent with our Catholic ecclesiastical organization, do missionaries receive *instructions* amounting in their character to something very like *charges*, from a committee in which a Bishop may or may not be present, and which indeed is competent to the discharge of business with the presence of laity only. Such a charge, I understand, from such a committee, was lately delivered in Boston by a Presbyter, to two Presbyters of the Church, and that in the presence of a Bishop. Are such things right? Being one of those, Mr. Editor, who go for "the Church as it is," I am opposed to all modern innovations, whether they be papal, Presbyterian, or Congregational. I would therefore humbly and respectfully express the opinion that however rightly mere *business* instructions may come from our Committees, every missionary should be referred to his proper diocesan for such *spiritual* counsels as his general ministerial obligations, and any thing peculiar in his particular mission, may render reasonable and proper.

By the way, how long is our Board of Missions to be allowed to stand in its present unchurchlike position? Its whole business *may be* conducted by laymen. The wholesome and excellent principle, so characteristic of our Church, of the due balance, in its concerns, of episcopal, clerical, and lay influence, which has been carefully incorporated into our General Theological Seminary, is unknown to our Board of Missions. A quorum of that body, and of either its committees, may be formed, and thus each be competent to any department of its important and responsible functions, without the presence of either bishop or clergyman, and even when two, or the three orders are represented, neither has any distinctive prerogative. Is this right? Is it church-like?

M. E. R.

For the Churchman.

THE CHURCHMAN.

Mr. Editor,—I was glad to observe that in a late number you justly exposed the folly, which I know has been seen by sensible and ingenuous minds of referring to what the Bishop said of the Churchman, in his address to our late Convention, as *expressing*, "*in strong terms of commendation, his approbation of the course and sentiments of the religious paper called the Churchman.*" This, indeed, as you rightly remarked, is but an incidental circumstance. The *principle* involved in Mr. Duer's procedure, is, that any member of the Convention has a right to enter on the journal his protest against any counsel which the Bishop, in his pastoral capacity, may give to his diocese. The *principle* involved in the Bishop's consequent procedure is, that such right cannot for a moment be allowed, without exposing every clergyman to any interruption which any member of a congregation may be pleased to make by a public protest, in the congregation, against his pastoral pulpit counsels. This was the *principle*, extensive in its bearing on the prerogatives and duties of every pastor, and on the decency and order of meetings for public worship, which drew forth from the Bishop his emphatic and earnest interposition in behalf of his own office, and that of every one of his clergy. Mr. Duer's movement was an indignity offered to the pastoral functions: the Bishop's was their vindication.

It matters little, therefore, what the Bishop had said about the Churchman. *Whatever it was*, or *however said*, the manner in which it was met offered an indignity to the clergy which the Bishop, as their friend and father, owed it to them, as well as himself, to resent.

As to the *fact*, however, of the Bishop's *expressing in strong terms of commendation his approbation of the course and sentiments of the Churchman*, your readers will probably be surprised to hear that in the nearly thirteen years of your paper's existence, the Bishop has *spoken* of it to his Convention *four times*.

How far what he has thus said can honestly be called *expressing in strong terms of commendation his approbation of the course and sentiments of the paper* may be made to appear by the *inductive process*.

The Bishop has noticed the Churchman in his conventional addresses of **1843, 1840, 1838**, and **1835**.

The misrepresentation which the *protest* contains of the notice of **1843** you have exposed. The learned gentleman who brought forward the protest must be acute indeed, if he can make out, to reasonable minds, the justice of his representation of the true bearing of *this notice*. But not being a lawyer, and therefore never employed for *making out a case*, I may be wrong as to the meaning of words *in law*.

In **1840**, the Bishop, in speaking of the dissolution of the late Protestant Episcopal Press, stated that the Churchman, which had been published by that establishment, had been saved from the wreck, "by individual enterprise and liberality," and was "still continuing its career of high and extensive usefulness," with the obviously increasing approbation and confidence of the community."

The words "*high and extensive usefulness*" may have a grating sound in the ears of some. But will any Christian-minded man say that they were enough to lead, three years after, to the offering of indignity to the Bishop, and a last and desperate effort to array his Convention against him?

The words of commendation, however, are accompanied with reference to a *fact*, namely, that the Churchman had "*the obviously increasing approbation and confidence of the community.*" Will any man assert that this was not so? Let it be remembered that the subscribers to the Churchman are those who *have sought it out*. It has never been sent around as a hungry applicant for favor. It has not been thrust upon persons whether they desire it or not. There is probably not a paper in the country which has a more *honest* and *available* subscription list. All this I have learned from those who know. And further: its quiet and vigorous survival of a bold and angry, but ignominiously defunct opponent—I can hardly say rival—certainly throws some light on the point of "*the approbation and confidence of the community.*"

In **1838**, the Bishop spoke favorably of the late "New York Review," which a Presbyter of this Diocese, it is well known, was endeavoring to get up as a Church periodical.* In connection with it, the Bishop spoke of our other periodicals, the Churchman's Magazine, the Christian Journal, the Gospel Messenger, and the Churchman—the first two discontinued—as ably expounding and vindicating sound Gospel principles, and as valuable Church Records. He commended also the Messenger and the Churchman to continued patronage. Was this allowed to rankle in Christian hearts until it contributed to the late explosion?

In **1835**, the Bishop spoke of the Churchman and the Gospel Messenger, the two religious papers of the Diocese, as continuing "to be two of the best religious periodicals in the country," and urged upon every family in the Diocese (then the whole State) to take one or other or both of them. The Gospel Messenger, however, had rather the preference in his recommendation.

Did Christian men feed angrily upon this until, after eight years, there was a fair chance of using it against the Bishop?

Let me now, Mr. Editor, ask any reasonable man whether he ever saw an outbreak more desperately and unreasonably set upon mischief, than that which, in our last Convention, sought a cover from your paper, for insulting the Bishop and distracting the Diocese.

J. L. D.

* If I am rightly informed, that Presbyter, the Rev. Dr. Hawks, earnestly sought the Bishop's patronage, and had it cheerfully accorded.

For the Churchman.

Mr. Editor,—Is there no school to inculcate the decencies of external decorum? or will it ever be that folly must run riot, and degrade our nature? I was called upon to attend a funeral on Sunday last, and among those assembled at this solemn ceremony, was a *being* in the form of a man, (possibly he may be termed a *fashionable* man,) whose sole occupation was to relate *ludicrous* anecdotes, and *laugh* loudly during the whole period that elapsed, before the corpse was removed from the room into the hearse. I am one of the old school, and have been always taught to think, that attendance at the last sad rites over a departed Christian, was beneficial as leading us to look forward to that eternal inheritance, all ought to strive for; at least, respect for the surviving relatives would restrain me from *indecent* mirth, if I could not sorrow in sympathy. The being in question sees your paper occasionally, and I would like to urge it upon him, or as an old clergyman of 1650, in the colonies once said, I would "*poke right*" at him, the indelicacy of his conduct, and the necessity of deferring his anecdotes to a fitter season.

Yours respectfully,
Robert Court.

New York, Jan. 3, 1844.

THE CHURCHMAN.

SATURDAY, JANUARY 6, 1844.

"What can the Bishops do?"—On our first page will be found the article which we promised last week.

The "spirit" of the article has been condemned by some that approve of it in other respects. But this we think, as the word is commonly used, is a most capricious charge, having no other standard than the taste or fancy of the person who makes it. For our own part, we object less to the "spirit" of the piece, than the "spirit" of its censors.

Our chief reason, however, for calling attention to the article is, that it gives, without being intended to give, a vivid sketch of the real state of things in the Church of England. In perusing it we have been forcibly reminded of the celebrated discourse which the late Bishop Hobart delivered in this city on his return from England. In this sermon, from which, unless our memory deceives us, (for we have it not at hand,) some apposite extracts might now be made, Bishop Hobart raised the voice of warning and remonstrance against the Erastian* torpor which had paralyzed the energies of the English Church, and avowed his conviction (we write from memory) that that Church would be benefited by a dissolution of its existing alliance with the State. What influence this sermon may have had in producing the "Oxford movement," or whether it had any, we cannot determine: but it is somewhat remarkable that its ferocious assailant in England, Mr. Croly, has since been an opponent of this movement, and its defender, Mr. Rose, was one of its originators; while the principle of the sermon, viz., that the Church would work better if freed from her alliance with the State, has been a prominent feature in the "Tracts for the Times," and, as appears from Mr. Palmer's Narrative, a chief means of preventing Mr. Palmer himself, and many others like him, from a cordial co-operation with their authors.

It may be well to advertise the reader of the different senses attached to the term *High Churchman*, here and in England. We remember to have heard Bishop Hobart himself remark that even the "Evangelicals" in England were more like the High Churchmen in this country than those who were called High Church there. These last were your genuine *Establishment* men; while High Churchmen, in our sense of the term, such as those for whom "Ridley" pleads, were then but little known in England.

The alliance of Church and State in England, which gives the power to nominate to bishoprics to the Prime Minister, who is in duty bound to consult the wishes of the nation rather than the principles of the Church, sufficiently accounts for the loose and grovelling views which have been advanced in some of the Episcopal Charges; charges which have been copied, and admired, and followed in this country apparently because they are *English*.

We had prepared some editorial remarks in relation to the late celebration of the New England Society, the speech of Mr. Choate, the tremendous and long continued applause elicited by the sentiment "A Church without a Bishop," the address of Dr. Wainwright at the dinner, the letter of Dr. Potts, and the controversy to which these events have given occasion. Observing, however, from the letter of Dr. Wainwright, of Tuesday last, that he has honored us with a proposal to make the Churchman the organ of his communications, we have suppressed what we had written under the impression that its publication would be a violation, in spirit at least, of the conditions on which the honor is tendered. These conditions are as satisfactory to us, as the proposal is gratifying. In case any other arrangement is preferred by the parties chiefly concerned, we shall cheerfully acquiesce; but if that proposed by Dr. Wainwright is adopted, we beg to say that as respects typographical appearance and accuracy, and such like matters, no pains shall be spared on our part to give equal and entire satisfaction to both parties, and to afford them every facility in our power.

To both the Reverend gentlemen who have, at the sacrifice of personal ease and from sincere convictions of duty, embarked in this controversy we offer our good wishes, not doubting that both of them will unite with us in the better wish that the Truth may prevail.

From the Commercial Advertiser.

REV. DR. POTTS TO REV. DR. WAINWRIGHT.

New York, Dec. 27th, 1843.

To the Rev. Dr. Wainwright:

Rev. and dear Sir,—Will you permit me to inquire whether the remarks ascribed to you, upon the occasion of responding to a sentiment at the late dinner of the New England Society, are correctly reported? I am persuaded that the reporter must have done you great injustice in respect to *language, style, grammar, &c.*, for the report which I have seen is remarkably incorrect in these particulars, and strangely different from the accuracy with which other gentlemen are represented as speaking upon the same occasion. I refer to this fact, because it has led me to suppose it possible that the evident incorrectness of the report of your remarks, in the particulars just named, may extend even to the *sentiments*—and that you did not so broadly affirm the exclusive claims of prelatical Episcopacy, nor invite a challenge from the orator of the day to put you to the proof of those claims.

That there may be no mistake, I will quote the language ascribed to you, and to which I beg to refer you for explanation. It is contained in "the Morning Express" of the 23d inst. "*He*" (the orator of the day, Mr. Choate) "*told you of some who in the days of William and Mary* (an evident mistake of the reporter) *found an asylum and discovered a government without a King, and a Church without a Bishop.* (*Cheers.*) *Now, Sir, notwithstanding this strong burst of approbation to the sentiment, were this a proper arena, should even the orator of the day throw down his gauntlet, I would take it up and say* THERE CANNOT BE A CHURCH WITHOUT A BISHOP.

I repeat that I am quite unwilling to suppose that you have been correctly reported; because, although there are not wanting instances of the remorseless and arrogant exclusiveness implied in the above sentence, I cannot bring myself to believe that *you* would make so broad and unqualified a statement at any time, and least of all upon such an occasion. The statement, as it stands, affirms, not merely the relative superiority of diocesan Episcopacy, not merely that prelacy is essential to the *well-being* of a Church, but it goes the whole length of affirming that it is essential to its very *being*. *There cannot be a Church without a Bishop.* This is something more than a question of relative advantages; it becomes a question of vitality, of existence itself. It is not saying, *our's* is a better Church than yours, and *we* are better Christians than you; but our's is the *only* Church, and (by implication and fair inference) we are the *only* Christians; accordingly the above passage can be no otherwise understood, but as declaring a readiness to prove that all "the Christian Churches, in whose polity the element of prelacy is not found, are usurpers of a sacred name, that their ministry and sacraments are impious burlesques, and (inferentially) that their people must find mercy in some indirect way and creep into Heaven by some back door.

I repeat, again, that I am unwilling to believe that Dr. Wainwright would state so offensive a position at any time, and least of all on *such an occasion*. We all know the complexion of a *New England* Society, and the object of their festivities on the *22d of December*. They were especially met to celebrate the civic and religious excellencies of a band of exiles, whom the persecuting prelacy of the time had driven from their homes: who actually laid the foundations of a "state without a King and nobles, and of a Church without a Bishop." That Church stands yet, and stands without a Bishop. To affirm, therefore, upon such an occasion, that there *cannot be a Church without a Bishop*, was to pronounce a sentence of excommunication against the great mass of those who were there assembled, and to affront their best sensibilities by defiling the graves of their fathers. I confess that the more I look at the language of the above extract, simply in the light of taste and courtesy, the less am I willing to believe it to be a correct report of your remarks.

But, should I unhappily be mistaken as to this, should this passage be a statement of your real views, views which I had supposed were at least never *expressed* without a good many *saving* clauses to make them tolerable to even the most credulous believers in high Church rights—then, and only in that case, I am induced to ask whether you are ready to vindicate the truth of this statement. You speak of throwing down a gauntlet, and declare your readiness to *say*, and of course to prove, *that there cannot be a Church without a Bishop.* I am aware that the form in which the words are placed is not precisely that of a challenge, but is it not a defiance? If it does not *give* a challenge, does it not invite one? There is no great difference between the two things, especially when we consider the circumstances. You could scarcely expect (I speak now, you will observe, upon the supposition that your language has been correctly reported) that the orator of the day would either throw down his gage of battle or take up yours, for it is altogether unlikely that his peculiar engagements would admit of this, however competent he is to justify this, or any other statement in his noble and beautiful oration. To offer or invite a challenge to controversy, under circumstances which will render its acceptance impossible, would be *unworthy* of an honest champion. Hence, this defiance must be understood to extend to any respectable adversary who accords with Mr. Choate's statement.

Now, although I am not a descendant of the Pilgrim fathers, and although I have no doubt that in all that relates to their peculiar claims upon the veneration and gratitude of future ages, there are many and fitting champions to be found among the sons of such sires; yet inasmuch as the language which is ascribed to you does not only assault them, but all others who are one with them in their rejection of prelacy; and farthermore, considering that if a challenge so public and offensive as this were allowed to pass *sub silentio*, it might hereafter be construed as an indication of conscious weakness, and not of contempt, I have overcome my unaffected reluctance to appear in the character of a controversialist, and now beg leave to say, that as an humble advocate of the ecclesiastical rights of the larger part of Protestant Christendom, I am ready to debate with you, in any form you wish, the position which you are represented as affirming, viz: "*that there cannot be a Church without a Bishop.*" Of course a prelatical not a parochial Bishop is here meant. Without entering now into the merits of the question, I will hold myself ready (should you admit that the reporter of your speech has not done you injustice at least in this particular) to prove that this proposition is pregnant with innumerable evil consequences, theological, social, and civil; and that it is *unscriptural, uncharitable, schismatical*, and *anti-republican* in its character.

I have been induced to address you in this public manner, because, from the nature of the case, the subject must sooner or later come before the public. The language ascribed to you (whether justly or not remains yet to be seen,) was not used in a private circle, was not whispered in confidential conversation; it was not uttered from one of the pulpits of your own denomination, nor was it found on the pages of a sectarian print like the self-styled "Churchman." Had it been, I should not have thought it worth while to notice it. But having been used upon a festive occasion, before a promiscuous company, and in the most public manner, it is obviously no longer a matter for private communication. This will be my apology for thus publicly inviting your attention to it.

Hoping that it will be found that you have been incorrectly reported, believe me, Rev. and dear sir, your obedient servant,

George Potts.

REV. DR. WAINWRIGHT TO REV. DR. POTTS.

New York, Dec. 30th, 1843.

To the Rev. Dr. Potts:

Rev. and dear Sir,—Your letter, addressed to me through the columns of the Commercial, of last evening, was brought to my notice at so late an hour this morning, that there is not time to prepare and get to press such a reply as on every account it ought to receive from me. I cannot for a moment, however, delay acknowledging its perusal, and expressing my thanks for the courteous terms in which it is drawn up, at the same time stating my instant readiness to redeem any pledge I may have given in the few words spoken by me at the New England dinner. As you suppose, my speech, (if a few remarks entirely extemporaneous can deserve such a name,) was most defectively reported, as I think, in the Express. I cannot distinctly recall every word I said, but as far as my memory serves me, the report contained in the Courier and Enquirer of last Monday, which, I am informed, is to appear in the American of this evening, is the most accurate I have seen. But as to the important point, and the one which alone called forth your letter—the sentiment I uttered is accurately reported, and I am ready, here and on every suitable occasion, to avow it and to maintain it; and if it is my lot to be called into the field, I cannot but congratulate myself that my challenger is one for whose private and intellectual worth I entertain so high a respect, and in discussing any question with whom I shall not fear the disruption of social intercourse, and much less the utterance of any expressions which may cause regret to our mutual friends of every shade of religious sentiment. But I must defer any further observations until next week.

With much respect, your obedient serv't,

Jona. M. Wainwright.

REV. DR. WAINWRIGHT TO REV. DR. POTTS.

Rev. and Dear Sir,—In the few lines to which I was restricted on Saturday, I had only the opportunity of acknowledging the perusal of your letter, and expressing my readiness to meet you in the discussion which you invite. To some preliminary observations upon the occasion and character of your letter, which I should then have offered had there been time, I now ask your attention.

I cannot but deem it a cause of regret that, before taking so decided a step as that of addressing a letter to me in the columns of a newspaper, and thus leaving me no alternative but to reply to it through the same channel, you had not been at some pains to ascertain both the accuracy of the report of my speech at the New England dinner which you quote, and the circumstances under which it was delivered. Had you pursued this course I think you would very probably have come to the conclusion that the occasion did not warrant the public attack you have made upon me. Indeed, I doubt whether any one, maintaining opinions different from those which I hold upon the subject of the organization of the Christian Church, and who had been present both at the oration and the dinner, could have felt warranted in interpreting my language as partaking at all of the character of "a defiance," to use your own expression; unless indeed his feelings had previously been in such a state of excitement as to produce a rabid thirst for controversy. You were not present, and therefore under this cover may escape from the consequences of such an imputation.

To my knowledge there were two clergymen present at the dinner, and, as I suppose, at the oration, who are as strongly opposed to prelacy in all its shapes as you can possibly be, and who are as able and I doubt not as ready as yourself to take up the gauntlet had it been thrown down upon this question, but who did not consider my remarks as partaking of the nature of a challenge or defiance. This consideration, however, is not of much importance now, because, since the issue has been joined, I take it for granted that neither of us feels inclined to shrink from the encounter. I only allude to it, to shield myself from the imputation of having justly provoked a religious controversy, to which my tastes and habits of life are entirely opposed; and which, in common, as I believe, with the great body of the community in which we live, I deprecate except under a very stringent necessity.

I am the more surprised at the course you have pursued, from your assertion that "you are quite unwilling to suppose that I have been correctly reported." Three different times in the course of your letter you make this declaration. Now, notwithstanding this emphatic reiteration, I fancy there must have been a sort of conviction in your mind, of which, probably, you were strangely unconscious at the time, that what I said had been correctly stated. Otherwise, I think you would not have been so ready to place yourself in a position, so undesirable for the members of our profession, as that of combatants in a daily newspaper, and compel me to follow you there. Had you made suitable inquiries, such as I should suppose would have been naturally suggested to you by your professed "unwillingness to believe that Dr. Wainwright would state so offensive a position at any time, and least of all on such an occasion," and one which "affronted the best sensibilities of those there assembled by defiling the graves of their fathers," and one which was objectionable "in the light of taste and courtesy—" had you made such inquiries, prompted by your implied previous good opinion of my social taste and courtesy and Christian charity, before visiting upon me a contingent public denunciation, you would have learned that while I affirmed a principle which it is notorious that the great body of the Catholic Church has ever maintained, it was not done in an offensive manner, or an exclusive spirit, or without some provocation.

You ask if the form in which I placed the words—"*there cannot be a Church without a Bishop*," is not a defiance. If it does not give a challenge, does it not invite one?" I reply distinctly, that what I said, taken in the connection in which I said it, was not a challenge, or a defiance; nor was it intended to invite either, from any quarter whatever. To assume such an attitude, on such an occasion, I should with you regard as an indication of exceedingly bad "taste," and as evincing a want not only of "courtesy," but of Christian charity.

What then, you will now perhaps be inclined to ask, were the circumstances which prompted the declaration I made, and authorised, in my judgment, its utterance at such a time and place? I will tell you: I was expressly invited to hear Mr. Choate's oration; and upon going to the Tabernacle for this purpose, and placing myself among the general mass of the audience, was drawn by the managers of the New England Society from the unobtrusive position I had selected, and urged to take a more prominent situation by the side of the orator of the day. Whether or not it was prudent in me, holding the peculiar views of a Churchman, to attend the celebration at all, is a question aside from the present matter, and one in which you can have no interest; but I may say, in passing, that it is a question, in regard to any future decision of which I have certainly gained some new views from experience. Let this pass then.

I was present from the interest I felt on the occasion, as the son of a New England mother, descended from a long line of ancestors reaching up to the early settlement of the country—as having passed my early years, from the age of ten to that of nearly thirty, in New England—as having received my education in a New England school and college—as having been connected, at two different periods, with two New England parishes, containing the best and most affectionate people a pastor ever was blessed with—as having now many of my dearest friends resident in New England, and closely identified with her literary, civil and religious institutions—and as regarding New England with deep respect and affection for the intelligence and virtues of its people. In this spirit and under the influence of associations so hallowed, I attended the celebration, as I have done in repeated instances before.

To the oration I listened, in common I believe with all who were present, with great admiration of the brilliant powers of the speaker. In the course of his remarks it fell in his way to declare that the Puritans in the reign of Mary, driven from their home, sought an asylum in Geneva, where, said the orator, "they found a state without a King, and a Church without a Bishop." Now, entertaining the opinions of a Congregationalist, it was natural enough for the orator to express this sentiment. Its epigrammatic form gave it peculiar effect, but in ordinary times it would have been received, probably, with nothing more than the applause which a striking passage usually elicits. On the present occasion, however, it called down such long continued and tumultuous cheering as I doubt not surprised Mr. Choate as much as it did myself.

Had the sentiment produced only the applause which follows the happy expressions of every popular speaker,—had it been cheered even in the same degree with other emphatic portions of the oration, many of which for force, originality and beauty of illustration, were

* Thomas Lieber was an eminent physician of Germany in the 16th century, who like many of his contemporaries united the study of divinity with that of medicine, and distinguished himself among the polemics of his age. The work by which he is chiefly known is a posthumous treatise on Ecclesiastical Excommunication, in which he is said to represent the power of the Church as limited to the present life, and to maintain the jurisdiction of the civil magistrate in cases of ecclesiastical discipline. Lieber, writing in Latin, took the name of *Erastus*, (a word of the same import with *Lieber*,) and from him the principle that the State or Civil Government is the source of authority in religion is called *Erastianism*, and its advocates *Erastians*.

much more worthy of admiration—I should have thought nothing of the occurrence and taken no notice of it. But the cheering was obviously, to my apprehension, not that of approbation of the orator, but of *defiance* of such as did not sympathise with the sentiment. How far all this was in good taste, or indicative of good feeling on the part of a majority of the audience, who must have known that many Churchmen belonged to the society, and were then present, and certainly that one was placed in a conspicuous position as the guest of the society, I leave for others to say.

But it seemed to me to speak this language: "Now, you advocates of prelacy, we have you; we are in the majority; we will make you feel how we detest your opinions, and if we cannot drive you from them, we will show you how unpopular they are, and, at least, if we can, make you ashamed of them." This I know was the inference drawn, not only by myself, but by many others who were present. Now what was to be done? To rise and leave the room would, in my view, have been a slight put upon the orator which he had not merited, for I am convinced that *he* did not intend to insult any class of persons, or to throw contempt upon their opinions. To abstain from attending the dinner to which I had been invited, and the invitation to which I had accepted, would have been a course open to a similar objection, and would, moreover, have indicated a morbid sensitiveness to popular disapprobation.

When, however, at the dinner, I was called upon to reply to the toast, "The Clergy of New England," &c., as the greater portion of those seated at the table had made part of the audience in the Tabernacle, I thought I had a right to avail myself of the occasion to show that I was not to be daunted by the fear of popular odium, or to be driven by the expression of it from the open avowal of my sentiments upon any question whatever. This alone was my motive for uniting with what I intended, poor as it may have been, as a compliment to the orator of the day, my dissent from that expression in his oration which had elicited the longest and most boisterous applause. The manner in which I attempted to protect myself, in a position which I acknowledge was sufficiently awkward, may have been unfortunate, and the attempt itself ill-timed.

I care not to rebut such a charge as this; but I will assert again that self-defence was my only motive. Many, I know, who differ widely from me on religious questions, do not regard the course I pursued as unbecoming or uncalled for, or as involving, as you suppose in your letter, any designed insult to the Pilgrims or their doctrines. That you have arrived at a different conclusion I attribute to the fact of your partial knowledge of the circumstances of the case. Had you been present you would have felt, I doubt not, as others of our profession did who are as cordially opposed to the "regimen of Bishops" as yourself.

Having thus shown, as I think conclusively, that what I said was strictly defensive, and cannot justly subject me to the charge of manifesting the bad taste, to say nothing more, or bringing a controverted religious question gratuitously before a promiscuous assemblage of persons, I now come to the real, and henceforth, as respects ourselves, the only important question in hand.

You have seen fit—no matter whether inconsiderately, from want of full information in the premises, or deliberately—to give me, what I offered to no one at the New England dinner, "a challenge and defiance." I quote your words —"I will hold myself (should you admit that the reporter of your speech has not done you injustice, at least in this particular,) to prove that this proposition, (viz., that there cannot be a Church without a Bishop,) is pregnant with innumerable evil consequences, theological, social and civil; and that it is *unscriptural*, *uncharitable*, *schismatical* and *anti-republican* in its character."

I deny your assertion in all its length and breadth, and hold myself ready to maintain my denial the moment you will enable me to do so by advancing the arguments on which you found this assertion. You leave me to the choice of the manner in which the debate shall be conducted.

I cannot for a moment suppose that you wish it to take the form of an oral disputation before a promiscuous multitude. Such an arrangement, I feel confident, you would regard as inexpedient on very many accounts. Shall the debate then be conducted through the medium of the daily press? Were this desirable I certainly should not have the slightest objection to the highly respectable journal which you have yourself selected. But the space we shall probably have to occupy would be greater, I apprehend, than any editor of a secular paper would feel authorized, in justice to the majority of his readers, to give up to a religious controversy. Besides, I confess that I should prefer much not to have the grave questions we must discuss mingled up with the politics of the day and local topics. And again I should wish, while giving all needed publicity to the controversy, and enabling those who feel an interest in it to observe its progress, to withdraw as far as practicable from a secular arena, in which I am sure it will give pain rather than pleasure to our common friends to see us contend.

I would propose, then, that we select, each one of us, a religious paper, the editors of which will agree that all the communications, as they appear in the one, shall immediately after appear in the other, without the slightest alteration or curtailment; and, moreover, that the editors respectively shall abstain from any comments on the controversy during its progress. On my part I select the Churchman, provided I can procure the assent of the editor, whom I have not yet seen. But I think I can count upon his acquiescence. Should he decline the conditions, however, I will make some other selection.

In conclusion I must frankly avow that I do not believe we can either of us throw any light upon questions which have been so often the subject of dispute, and which for many years in continuous succession have employed the best abilities, and excited the fervid zeal of the most learned and pious divines of all persuasions. Still, if nothing new shall be elicited in this dispute—and for myself I greatly doubt the learning or ingenuity of either of us to bring forth a single new argument—there is sometimes an advantage in having old questions stated in new forms and in new connexions, and with reference to the prevailing sentiments, opinions, wants and errors of the age.

Very respectfully, Rev. and dear Sir,
I am your friend and servant,
JON. M. WAINWRIGHT.

Jan. 2d, 1844.

REV. DR. POTTS TO REV. DR. WAINWRIGHT.

Rev. and Dear Sir,—I had prepared an answer to some of the points in your last communication, and I was about to send it to this day's paper, when it struck me that there should be a previous settlement of the question as to the form which this discussion should take, or rather the channel through which it should be made known to the public. I will therefore withhold my communication until this question be arranged.

I believe each of the plans you notice has its peculiar claims. I should prefer the oral form, because of the greater freedom it affords; and besides I have no objection that this or any other subject should be brought before a public tribunal. I consider this to be a subject vitally affecting the public interest, nor can it be, as some among you seem to hold, a degradation of the claims of *the* Church, to defend them before a popular assembly. If therefore your mind be not entirely made up, I beg you to reconsider this point.

I have however precluded myself from any right to insist upon this, and indeed any other form—but the object of this note is to request you to meet me half way, and to agree at least *in the selection of one of the daily journals*. I have this objection, and it is a serious one, to the employment of the columns of the religious journals, viz., that as they appear only once a week, the discussion would be protracted interminably. Besides, these journals are not circulated among that class of readers who are likely to be influenced by the discussion; for probably their minds are made up upon the point at issue.

I therefore beg, should you utterly decline an *oral* discussion, that you will at least assent to the very courteous offer of the "respectable journal" in which our communications have already appeared, and which has a claim upon us for the courtesy it has already extended to us.

As soon as these points are settled, I will be happy to give a respectful notice to your last communications. With much regard,

Rev. and dear Sir, I am yours, &c.
GEORGE POTTS.

Thursday Morning, Jan. 4, 1844.

For the Churchman.

Mr. Editor,—As you are regarded, and justly too, to be good authority in rubrical matters, you must therefore allow me to ask your opinion upon a point which, up to the present, I had supposed to be beyond all question. Innovations I have always been disposed to regard with great jealousy in every case, but most especially when they affect the beautiful arrangement or the orderly performance of our Church services. The rubric standing immediately before the offertory, as you well know, directs, that after the reading of the Gospel, "then shall follow the sermon, *after* which the minister, when there is a communion, shall return to the Lord's table and begin the offertory." A practice, to me at least, entirely new, prevails in one of our city churches, and of which on the Festival of the Nativity I was a witness. The officiating clergyman (for the rector was not present) immediately after reading the gospel, proceeded with the offertory and read one sentence only. Then followed a voluntary upon the organ, during the performance of which the alms of the people were collected, and being brought to the priest were by him placed on the Communion table. One of the collects was then read, and thus, so far was concluded this novel performance of the service. The sermon followed, and then such of the congregation as chose having retired, the Communion was proceeded with by the priest commencing with the prayer for the "whole state of Christ's Church militant."

Now was not this course a clear and express violation of the rubric? Was there any more authority for using the collect referred to, than for making an *extempore* prayer after the sermon, or for preaching the sermon first and reading morning prayer after?

Your replies to these queries will confer a great favor upon one of your oldest subscribers, and an OLD FASHIONED CHURCHMAN.

New York, Dec. 26, 1843.

We were not before aware that such a usage as is above mentioned prevailed in any of our churches. That it contravenes the Rubric, no one, we apprehend, will deny.

From the Christian Witness and Church Advocate.

CORRECTION.

We had prepared a few lines, acknowledging the error indicated below, when the note of our respected correspondent reached us. We became aware, on further recollection, that *in some instances*, the Morning Prayer and the Communion Service are used on separate occasions, and with an intermission between. Such was the case in the large churches of Philadelphia, during the administration of Bishop White, and by his express sanction, and we know not but the custom prevails there to this day. There are, doubtless, instances enough to justify the catechist in declaring that the Nicene Creed, "*is sometimes* used in the Communion Service."

Is it not to be desired, that the Nicene Creed were more frequently repeated in our Sunday worship? Do not the prevailing heresies of these times render it expedient to make this specific declaration of our faith *once* every Lord's Day?

To the Editor of the Christian Witness:

Reverend and Dear Sir,—I was surprised to find in your critique upon "Beaven's Help to Catechising," the following sentence: "In the American Church we never heard the creed used in the communion service, *nor is there any rubric in the prayer-book authorizing its use in that service.*" It has often been my usage, as rector of a congregation including a very large number of communicants, on communion Sundays to have morning prayer and the litany at six o'clock, and the communion service alone at eleven o'clock, A. M.; and on such occasions it has been my invariable custom to read the Apostles' or Nicene Creed immediately after the Gospel for the day. So far from being willing to admit that my habit in this particular is unrubrical, or even *extra*-rubrical, as your remark above quoted would imply, I find it *expressly commanded* by the first of the three rubrics immediately preceding the sentences in the offertory, which is as follows: "Then *shall* be read the Apostles' or Nicene Creed, unless one of them hath been read *immediately* before, in the morning service."

I deem it important to correct the error into which you have inadvertently fallen on this point, because it is not improbable that some of the rectors of our larger congregations may find it convenient, as I have done, on communion days to use the morning prayer at one hour, and the office for the administration of the holy communion at a later one. The above rubric shows that we are at liberty to make this separation of the two services, and that neither of them is complete without the confession of our belief "in all the articles of the Christian faith." R. I.

PRESENTATION FOR NON-OBSERVANCE OF THE RUBRIC.—At the Visitation of the Archdeacon of Surrey, held at Epsom, on Thursday last, the officiating clergymen of the parish of Richmond were presented by the churchwardens of that place for non-observance of the Rubrics. On the Rev. gentlemen being called upon by the Archdeacon to answer the charge, they pleaded custom, and the sanction of the Bishop of the Diocese for their non-observance. It was, however, clearly demonstrated by the churchwardens, that custom could not contravene the Acts of Uniformity (which are prefixed to the Book of Common Prayer), and that the bishop had not the power to sanction a deviation from the Ritual of the Church of England. The presentment was made in answer to one of the articles of inquiry which are annually exhibited by the Archdeacon to churchwardens, and being made in "open court," as the Archdeacon termed it, it is supposed that the Bishop of the Diocese will feel it incumbent upon him to take some notice of it.—*Church Intelligencer.*

THE LATE MRS. IBBETSON, OF HENLEY HALL, SUFFOLK, has bequeathed the sum of £200, three per cent. cons., to the Suffolk Clergy Charity; and has endowed the parish of Henley with the sum of £700, three per cent. cons., towards defraying the expense of maintaining the school for the education of the children of the poor, according to the principles of the Established Church.

BISHOP OF JERSEY.—We are glad to hear that there is an early probability of creating a bishopric for the channel islands, and that Dr. Jeune, the Dean of Jersey, is most likely to succeed. In such case, it is presumed the Rev. Mr. Filleul will succeed to the Deanery, Both these gentlemen distinguished themselves at Oxford, and the latter was all but elected to the Deanery on the last vacancy, having received the support of the Governor and Lieut. Governor of the island. The Commissioners of Ecclesiastical Affairs intend to allow £1,800 a year for the Bishop out of the large funds daily falling into their treasury.—*London Morn. Herald.*

We have received "The Enquirer, No. 3, Vol. 1," of Mr. E. C. Delavan, which is devoted exclusively to the attack on and defence of Dr. Sewall's Pathology of Drunkenness, and the drawings by which it was illustrated. Mr. Delavan was supplying the District Schools of this State with these drawings, when their accuracy was called in question, and he then ceased to distribute them, and devoted himself to an investigation of their correctness. The result has been a strong corroboration of their accuracy, as certified by the renewed testimonies of Drs. Horner, Mott, Warren, and others of the most eminent physicians of our country. These certificates are published on a fly leaf prefixed to the present number.

So far as these plates are used to illustrate the baneful effects of intemperance, and of the habitual use of strong drink, they have our commendation. And we cannot hesitate, in view of the testimony adduced to doubt either their accuracy or usefulness to this end.

We acknowledge the receipt of the American Biblical Repository for January, 1844, edited by John Holmes Agnew, and published by Leavitt, Trow & Co., 196 and 236 Broadway; as also of the Eclectic Magazine of Foreign Literature for January, with the same impress.

The Rev. Andrew H. Cornisti having removed from this Diocese to that of South Carolina, with a letter of dismission, and been there received, has changed accordingly his canonical residence.

Bishop Onderdonk's next lecture to Candidates for Orders, and young men expecting to become candidates, will be delivered in the Church of the Annunciation, tomorrow evening. Service to begin at 7 o'clock.

The Rev. Richard T. Brown, of the diocese of Virginia, has received a call from the Vestry of St. Andrew's Church, Darien, Georgia.

DEATHS.

December 14, 1843, WILLIAM WHITE, son of Samuel and Ann Whitney, in the 8th year of his age.

At Flushing, on Thursday evening, the 28th of December, Frederic Thomas, son of the Rev. Frederic J. Goodwin, aged two years and nine months.

In Raleigh, N. C., on the 10th ult., in the 60th year of her age, Mrs. SARAH POLK, relict of the late Col. Wm. Polk, (whose name is identified with the Revolutionary history of North Carolina,) and mother of the Right Rev. Leonidas Polk, D. D., Bishop of Louisiana. Her whole life presented a shining example of every virtue which adorns the female character.

CLERGY OF THE PROTESTANT EPISCOPAL CHURCH,
Residing in the Cities of New York and Brooklyn, with their respective residences.

Onderdonk, D D, Rt Rev Benjamin T, 106 Franklin.
Abercrombie, R. M., Harlem, 4th av., at A. Howe's.
Anthon, D D, Rev Henry, Second Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 4 Great Jones.
Bedell, Rev G.T., corner Tenth st. and Fifth Avenue.
Berrian, D D, Rev William, 50 Varick.
Bruce, Rev. Vandervoort, 750 Broadway.
Carder, Rev. J. D., Fort Hamilton, New York Harbor.
Carey, Rev. Arthur, 101 Charlton street.
Dowdney, Rev. John, Williamsburgh.
Evans, Rev. Benjamin, 360 Broome.
Forbes, Rev John M., 371 Hudson.
Frazer, Rev Alexander, 120 Orchard st.
Hackley, D. D. Rev. Charles W., 3 College Green.
Haight, Rev Benjamin I., 3 Rutgers Place.
Harris, Rev. Nathaniel S., 281 Broadway.
Hawks, D D, Rev Francis L, Houston street.
Higbee, Rev Edward Y., 159 Chambers.
Hoyt, Rev. R., 38 Forsyth street.
Huddart, Rev. R. Townsend, 422 Houston.
Jackson, Rev. C. D., 255 Greene, near Waverly Place.
Jones, Rev Lot, 192 Allen.
Lyell, D D, Rev Thomas, 77 Anthony.
McVickar, D D, Rev John, 8 College Green.
Mead, Rev. Edward N., 103 Amity street.
Moore, Rev. Jacob D. L. M., 1 Greenwich st.
Millett, Rev. James, Fifteenth st near Third Avenue.
Milnor, D D, Rev James, 82 Beekman.
Morris, Rev William, 76 Varick.
Nichols. Rev. Edwin A., 238 Twentieth street.
Ogilby, Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 29 St. Mark's Place.
Parker, Rev. Benjamin C. C., 97 Watts street.
Peck, Rev. Isaac, 139 Grand street.
Pound, Rev. Jesse, 50 Fourth street.
Price, Rev. Joseph Henry, 22 Bleecker st.
Pyne, Rev. Smith, Eleventh street, near Fifth Avenue
Richmond, Rev William, Bloomingdale.
Riley, Rev. Reuben, 371 Hudson street.
Seabury, D D, Rev Samuel. 365 Hudson.
Selkirk, Rev. Edward, at Mrs. Seely's, 23d street and 9th avenue.
Shimeall, Rev. Richard C., 185 Fourth-street.
Smith, D. D. Rev Hugh, 206 Twentieth, next to St Peter's Church.
Spencer, Rev. Jesse A., 222, 22d street.
Taylor, D, D., Rev Thomas H, 1 Rector
Turner, D D, Rev Samuel H, Theological Seminary, Chelsea Square, Twentieth.
Verren, Rev Antoine, 99 Franklin.
Wainwright, D D., Rev Jonathan M., 10 Hubert.
Walter, Rev. W. H., 15 University Place.
Walton, Rev. W., 2 Abingdon square.
Wayland, Rev. John, 194 Fourth street.
Williamson, Rev. C. H., 72 Murray street.
Wilson, D D, Rev Bird, Theological Seminary, Chelsea Square, Twentieth.

Brooklyn.

Blake, D D., Rev John L., Court near Butler.
Carter, Rev. Lawson, Smith st., corner of Livingston.
Cutler, D D., Rev Benjamin C., 1 Sands street.
Diller, Rev. J. W., Washington Avenue, opposite the Collegiate Institute.
Goddard, Rev. Kingston, Jeroleman street, opposite Sidney Place.
Henry, D. D., Rev. Caleb S., 55 Johnson street.
Hunter, Rev. Joseph, Classon Avenue.
Johnson, Rev Evan M, corner of Pearl and Johnson.
Lewis, Rev. William H., No. 9 Tillary street.
Messenger, Rev John F., Butler, 3 doors from Smith.
Stone, D. D., Rev. John S., next door to Christ Ch.

Williamsburgh,

Clapp, Rev. Caleb, No. 3 South Third street.
Haskins, Rev. Samuel M., No. 4 South Third street.

Jersey City, N. J

Barry, D. D., Rev. Edmund D., Essex street.

ILLUSTRATED BOOK OF COMMON PRAYER, edited by Rev. Dr. Wainwright, and published by Mr. Hewet is now completed, and for sale Price $8,50. J. A. SPARKS, Churchman's Bookstore, 109 Nassau street. Jan. 6.

CALENDAR.

JANUARY.

7. First Sunday after the Epiphany.
11. Second Sunday after the Epiphany.
21. Third Sunday after the Epiphany.
25. The Conversion of St. Paul.
28. Fourth Sunday after the Epiphany.

FEBRUARY.

2. The Presentation of Christ in the Temple, commonly called the Purification of St. Mary the Virgin.
4. Septuagesima Sunday.
11. Sexagesima Sunday.
18. Quinquagesima Sunday.
21. The first day of Lent, commonly called ASH-WEDNESDAY.
24. St. Matthias the Apostle.
25. First Sunday in Lent.
28. Ember Day.

DIOCESAN RECORD.

BISHOP ONDERDONK'S APPOINTMENTS
FOR THE ANNUAL CONFIRMATIONS IN THE CITIES OF NEW YORK AND BROOKLYN.

Second Sunday after the Epiphany, January 14, Calvary Church, *New York*.

Fourth Sunday after the Epiphany, January 28, Church of the Annunciation.

Sexagesima Sunday, February 11, Mission Church of St. Matthew.

First Sunday in Lent, February 25, St. Ann's Church, *Brooklyn*.

Seond Sunday in Lent, March 3, Church of the Ascension, *New York*.

Third Sunday in Lent, March 10, Church of the Redemption.

Fourth Sunday in Lent, March 17, St. Jude's Church.

Fifth Sunday in Lent, March 24, St. Paul's Chapel.

Sunday next before Easter, March 31, St. John's Chapel, A. M.; St. Bartholomew's Church, P. M.

First Sunday after Easter, April 14, St. Mark's Church.

Third Sunday after Easter, April 28, St. John's Church, *Brooklyn*.

NOTICES.

☞ A Spirit of Inquiry being at the present time most clearly manifest in relation to the Protestant Episcopal Church in the United States, it is believed that a Course of Sermons on the principles by which she has ever been distinguished will be of advantage in directing inquirers to the path of truth. The Church has never departed, nor is she in danger of departing from that middle course in which she always protests against error of every kind.

In accordance with these views a Course of Sermons will be preached on Sunday evenings, during the ensuing winter in ST. PAUL'S CHAPEL, and be repeated in ST. CLEMENT'S CHURCH, in this city.

Services to commence at half past seven.

ST. PAUL'S CHAPEL, Sunday evening, January 7. Sermon by the Rev. C. P. Henry, D. D., on "*the doctrine of the Unity of the Church as held in the consent of all Denominations of Christians.*"

ST. CLEMENT'S CHURCH, Sunday evening, January 7. Sermon by the Rev. Charles D. Jackson, on "*the decline of the Popular Theology from the Standards of the Reformation.*"

NOTICE.—The Rev. Mr. Balch, of St. Bartholomew's Church, has been requested by members of his Vestry and other parishioners, to repeat a series of sermons recently delivered by him on some of the prominent doctrines of the Church, and he having assented to such request, they will be delivered on Sunday evenings, to commence in a few weeks. Jan. 6.

SUNDAY EVENING LECTURES.—*A Course of Sermons to Young Persons.*—A number of the Clergy of the Church have kindly consented to preach in course, on Sunday evenings, in the Mission Church of the Holy Evangelists, in Vandewater street, sermons especially applicable to Young Persons.

The fifth lecture will be delivered by the Rev. Wm. H. Lewis, Rector of Calvary Free Church, Brooklyn, January 7th. Service to commence at 7 o'clock.

ST. SIMON'S CHAPEL.—*German Protestant Episcopal Congregation.*—Divine service in the German language will be held in the Chapel in Houston street, between Ridge and Pitt streets, on Sunday morning, at half past 10 o'clock; and in the evening, at 7 o'clock.

Friends of the Church who understand the German language are most respectfully invited to attend, and solicit the attendance of their German friends.

Sunday school at 9 o'clock, A. M., and half past 1 o'clock, P. M. Jan. 6, 1844.

MISSION CHURCH OF THE HOLY EVANGELISTS.—Donations to the Ladies' Benevolent Society of this Church are respectfully solicited; they may be left with any of the undersigned at their respective residences, or at the Church, on Tuesday evenings, from 7 to 9 o'clock, P. M.

Mrs. Evans, 360 Broome street; Mrs. Perry, 78 Beekman street; Mrs. Underhill, 266 Grand street; Mrs. Hewitt, 239 Centre street; Mrs. Pietch, 80 Warren street; Miss Bond, 375 Broadway; J. C. Faulkner, 22 Vandewater street. Jan. 6, 1844.

SECOND FRENCH CONGREGATION.—Divine worship in French, every Lord's Day, at 10½ A. M., and 7 P. M., in the Chapel situated at the corner of Nassau street and Park Row. Sunday school at 9 A. M., and singing school for children at 3 P. M.

Our American friends are respectfully requested to make this known to their French acquaintances.

C. H. WILLIAMSON,
Jan. 6, 1844. 72 Murray street.

SEAMEN'S CHAPEL.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the building corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. Jan. 6, 1844.

ACKNOWLEDGEMENTS.

DOMESTIC MISSIONS.—The Treasurer of the Committee for Domestic Missions since his report of the 27th ult., has received the following contributions:

Collection in Grace ch, N Y, after sermon by the Secretary and General Agent, $350; St Paul's ch, Burlington, Vt, $39 75; Trinity ch, Fairfield, Conn, $6 50; Female Missionary Society of Trinity ch, Washington City, $60; from a member of said church, $10; Mount Zion ch, Hedgeville, Berkley co, Va, $10; Trinity ch, Martinsburg, $5; St Paul's ch, Centreville, Md, Rev H Brown, $5; J Parrish of 271 Grand street, N Y, $1; through Charles Seymour, Esq, Treasurer of Western New York, from Zion ch, E Bloomfield, $3 66; Trinity ch, Geneva, $2; St Paul's ch, Syracuse, $28 85; St Paul's ch, Buffalo, $5 06; Christ ch, Manlius, $13—total, $52 57; Christ ch, New York, $12; Christmas offerings of some children at Hempstead, L I, $1 25; through Edmund Wilcox, Esq, R A in Phil, from Miss L M Hedgeman of Stratford, Va, $2; Missionary Society of All Saints' ch and Emmanuel chapel, Holmesburgh, Pa, for Michigan, $12; W P D, $5; church and Sunday school Evangelist, Phil, $10; a female, by Mr Gardner, $0 50—total, $29 50; young ladies of Trinity ch, Pittsburgh, Pa, Rev Dr Upfold, rector, towards salaries of missionaries at Nashotah, $105; Christmas collection in St Paul's ch, Augusta, Ga, Rev E E Ford, rector, half, $35; Sunday school of the same, half, $4 25; St Luke's ch, Montpelier, Ga, per W P Hunter, Esq, half, $4; Christmas offerings of Sunday school, St Peter's ch, Perth Amboy, $2 38. Total, $733 70.

THOMAS N. STANFORD, Treasurer,
Jan. 3, 1844. 139 Broadway, New York.

FUND FOR AGED AND INFIRM CLERGYMEN.—The Treasurer of the Convention has received the following contributions for "Fund for Aged and Infirm Clergymen," since acknowledgment of 27th ult., viz:—

From St Michael's ch, N Y, Rev Wm Richmond, rector, $7 50; St Luke's ch, Brooklyn, Rev J W Diller, rector, $15 12; Christ ch, Hudson, Rev P T Babbit, rector, $10; a parishioner of Grace ch, N Y, by the hands of Rev Dr Taylor, rector, $1; Trinity ch, Lansingburgh, Rev A T Twing, rector, $10; Christ ch, Balston Spa, Rev D Babcock, rector, $7; St George's ch, Flushing, Rev F J Goodwin, rector, $9; St Clement's ch, N Y, Rev E N Mead, rector, $33 56; St John's ch, Islip, L I, Rev D V M Johnson, rector, $14 50; Christ ch, Brooklyn, Rev Dr Stone, rector, $34 41; St Simon's chapel, Hampton, Rev Benjamin Daniels, $2 37. Total amount, $144 46.

C. N. S. ROWLAND, Treasurer
of the Convention of P. E. Church, N. Y.,
Jan. 3, 1844. 55 Water street.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Treasurer acknowledges the receipt of the following sums, viz:—

From Wm H Priest, $4; Ogden Hoffman, $4; Charles B Bostwick, $2; Dr W H Hobart, $2; Hezekiah Wheeler, $2; Mrs A B Dash, $2; Mrs Jacob Lorillard, $5; Frederick A Benjamin, $2; Mrs J H Hobart, $2; Haynes Lord, $1; Thomas R Smith, $2—29—All annual subscribers. Trinity ch, Utica, by Charles Seymour, Esq, treasurer, $20; Christ ch, New York, Rev Dr Lyell, rector, $5 25; St Thomas's ch Brooklyn, Rev J H Messenger, $3 22; G, a New Year's gift, $1. Total amount, $58 47.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Jan. 3, 1844.

PROTESTANT EPISCOPAL TRACT SOCIETY.—The treasurer thankfully acknowledges the receipt of the following sums:—

From Wm H Priest, $2; Mrs J H Hobart, $1; Mrs A B Dash, $1; Mrs J Lorrillard, $1; Dr Wm H Hobart, 1—6—All annual subscribers. G, a New Year's gift, $1. Total amount, $7.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treasurer and Agent,
At the Depository, 20 John street.
New York, Jan. 3, 1844.

MISSIONARY COMMITTEE OF THE DIOCESE OF NEW YORK.—The Treasurer has received since report of 27th ult., the following contributions, viz:—

From St Luke's ch, Brooklyn, Rev J W Diller, rector, $5 50. "A parishioner" of Grace ch, N Y, by the hands of Rev Dr Taylor, rector, $1. Christ ch, N Y, Rev Dr Lyell, rector, $16 56. S Holmes, Esq, donation, $5. St Luke's ch, N Y, Rev J M Forbes, rector, $100. Christ ch, Hampton, Rev Benjamin Daniels, Missionary, $1 68. Total amount, $129 74.

C. N. S. ROWLAND, Treasurer,
January 3, 1844. 55 Water street.

GENERAL THEOLOGICAL SEMINARY,—Fund for the Endowment of the Professorship of Pastoral Theology and Pulpit Eloquence.

The subscriber has received from the Rev. Edward N. Mead *two hundred and fifty dollars*, being the second payment on account of the donation of the Rev. Samuel R. Johnson, an alumnus of the Seminary.

WM. H. HARISON, Treasurer.
New York, 4th January, 1844.

THE POOR.

The subscriber, Missionary of the Church of the Holy Evangelists, thankfully acknowledges the receip of the following donations for the poor:

By the hands of Lewis Phillips, Esq, from W M, $10. By the hands of T C Butler, Esq, from H L, $10; and from Mr Parish, $1; from G, a New Year's gift, by the hands of T C B, $1.

Further donations are respectfully solicited, and may be left with Mr. Butler, Church Depository, 20 John street; Mr. Sparks, office of the Churchman, 109 Nassau street; Stanford & Swords, 139 Broadway; or with the Missionary, Benjamin Evans, 360 Broome street. January 3, 1844.

MISSION CHURCH OF THE EPIPHANY.—The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From J B, $5. By Lewis Phillips, Esq, from W M, $10. By Stanford and Swords, from A Norrie, Esq, $20, ($15 for the poor, and $5 for the infant school.) By Thos C Butler, Esq, from G, $1.

LOT JONES, 192 Allen-st.

N. B. Further donations will be thankfully received, They may be left with Messrs. Stanford & Swords, 139 Broadway; Thomas C Butler, Esq, Church Depository, 20 John street; James A Sparks, Esq, 109 Nassau street; or with the Missionary, 192 Allen street.

January 3, 1844.

MISSION CHURCH OF ST. MATTHEW.—The subscriber gratefully acknowledges the receipt of the following sums for the benefit of the poor:

From W M, by Lewis Phillips, Esq, $10. From A Norrie, Esq, by Stanford & Co, $20; and from H L, by Mr T C Butler, $10.

Further donations are respectfully solicited, and may be left at the store of Stanford & Swords, Broadway; Mr. T. C. Butler, 20 John street; Mr. Sparks, 109 Nassau street; or Jesse Pound, 50 Fourth street.

January 3, 1844.

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The first number for December is out, and the January number is in press, containing the English Reformation.

J. R. DUNHAM.
JAMES A SPARKS,
109 Nassau-st, Gen. Agent for the city of N. York.

PUBLICATION OF THE SERMONS now in course of delivery in St. Paul's Chapel, and St. Clement's Church, New York.

The undersigned propose to publish the above sermons, separately, in pamphlet form, upon fine paper, and with good type, as soon as the necessary arrangements can be made therefor. The first sermon of the course, by Bishop B. T. Onderdonk, entitled "The Church—the Faith—Tradition," is now in press, and will be issued in a few weeks. Booksellers and agents out of the city, will have their orders, if *post paid*, punctually attended to.

ONDERDONK & FORREST,
Publishers, 4 John st.

The Utica Gospel Messenger, the Banner of the Cross, the True Catholic, and the Southern Churchman, are requested to give the above three conspicuous insertions, and send their bills to the office of the advertisers. Jan 6—3t

PEW WANTED.—A Pew wanted in St. John's Church. Address A. J. Jun., box 298 Lower Post Office. Jan.6 2t

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A Select List of Valuable Works, suitable for Christmas Presents, New Year's Gifts, &c.

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JUST PUBLISHED,
THE LITURGY IN NO DANGER. A Letter to the author of an article in the "New-Englander," for October, 1843, entitled "The Liturgy of the Protestant Episcopal Church in America."

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
Nov. 18, 1843.

ROMANISM AND PROTESTISM.
This day Published,
SYMBOLISM; or, an Exposition of the Doctrinal Differences between Catholics and Protestants, as evinced in their Symbolic Writings. By John Adam Moehler, D. D., Dean of Wurzburg, and late Professor of Theology at the University of Munich. Translated from the German, with a Memoir of the Author; preceded by an Historical Sketch of the State of Protestantism and Catholicism in Germany, for the last hundred years, by James Burton Robertson, Esq. One elegant volume 8vo., of 600 pages, price $2 25.

PRINCIPAL CONTENTS.

Introductory Notice by the Translator; Author's Prefaces to the first Four Editions; Preface of the German Editor to the Fifth Edition; Historical Survey of the State of Protestantism and Catholicism in Germany during the last Hundred Years; Memoir of Dr. Moehler.

Introduction.—Part I. Nature, Extent and Sources of Symbolism. Part II. Symbolical Writings of Catholics and Protestants:—1. The Catholic Formularies. The Council of Trent; The Tridentine, or Roman Catechism; The Professio Fidei Tridentina; The Constitutions, or Bulls, by Pope Innocent X., and Pope Clement XI.—2. The Lutheran Formularies; The Augsburg Confession; The Smalcald Articles; The Formulary of Concord; The Bible of the Laity.—3. The Calvinistic and Zwinglian Formularies; The Confessio Tetrapolitana; The Three Helvetic Confessions; The Thirty-Nine Articles of the Anglican Church; The French Confession; The Confession of the Synod of Dort; The Heidelberg, or Palatine Catechism; The Confession of the Marches.

The Doctrinal Differences among Catholics, Lutherans, and the Reformed.

Part I. Chapter I. Differences in doctrine respecting the primitive state of man, and the origin of evil. Chap. II. Original Sin and its consequences. Chap. III. Opposite views on the doctrine of Justification; Justifying faith; Appreciation of the theoretic and practical grounds, which the Protestants allege for their view of faith; Good works. Chap. IV. Differences in the doctrine of the Sacraments; Appendix to chap. iv. Chap. V. Differences in respect to the doctrine of the Church; Catholic view of the Church; Lutheran doctrine on the Church; Doctrine of the Calvinists on the Church. Chap. VI. The Church in the next world, and its connection with the Church militant; Doctrine of Catholics; Doctrine of Protestants.

Part II. The smaller Protestant Sects. Introduction; Chapter I. The Anabaptists, or Mennonists; First period; Second period; Special Controversies. Chap. II. The Quakers. Chap. III. The Hernhutters, or the Community of Brothers, and the Methodists; The Moravian Brethren; The Methodists; Wesleyans; Whitfieldites. Chap. IV. The Doctrine of Swedenborg. Chap. V. The Socinians; Relation of the Socinians to the Reformers. Chap. VI. The Arminians or Remonstrants.

The above mentioned work was lately published in London, in two octavo volumes, but in the American edition they are combined in one volume. It is designed to contrast the difference of opinion upon the points above enumerated, which exist between the Roman Catholics, the Lutherans, and the Reformed. The various Authors and Formularies are quoted at length from the original works and documents; so that the correctness of them at once can be ascertained. It is admitted to be a work of great decorum and much liberality of sentiment and feeling. For sale by

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D. A. & Co. have recently published uniform in style with the above—

Parochial Sermons. By John Henry Newman, B.D., Fellow of Oriel College, Oxford. The six volumes of the London edition, printed in two handsome octavo volumes of upwards of 600 pages each. $5.

⁂ The Sermons of Mr. Newman are pronounced by several of our bishops and clergy, to be superior to all others of modern times.

The Kingdom of Christ; or Hints respecting the Principles, Constitution, and Ordinances of the Catholic Church. By Frederick Denison Maurice, M. A., Chaplain of Guy's Hospital, Professor of English Literature and History, King's College, London. In one elegant octavo volume of 600 pages. $2 50.

The History of the Reformation of the Church of England. By Gilbert Burnet, D. D., late Lord Bishop of Salisbury. With the Collection of Records, and a copious Index, revised and corrected, with additional Notes and a Preface, by the Rev. E. Nares, D. D. Illustrated with a frontispiece and twenty-three Portraits on steel. Forming four elegant octavo volumes. $8.

Jan. 5—2tis.

JUST PUBLISHED,
THE BIBLE, WITH PATRICK, LOWTH AND WHITBY'S COMMENTARY.—Now ready, No. I., price only 25 cents, of the Holy Bible, with Bishop Patrick's Commentary on the Historical and Paraphrase of the Poetical Books of the Old Testament.

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In the previous editions of this work the annotations were printed without the text, thus rendering it a mere book of reference for the study; in this edition the text is placed at the head of each page, thus adapting it for general use, both in the family and in the closet.

TERMS.—The work will be printed from new type, on good paper, and will be in every respect equal, if not superior, to the English edition, and will be completed in sixty numbers, at twenty-five cents each.

Subscriptions received by
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⁂ Any clergyman or layman who will subscribe and pay for five copies shall receive a sixth copy gratis.

Two or three respectable and intelligent canvassers are wanted immediately to obtain subscribers for the above work. Dec. 16.

ELEGANT PRAYER BOOKS, Bibles, Annuals, and other illustrated Books for New Year's Presents.

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NEW BOOKS published by the General Protestant Episcopal Sunday School Union:

James Ford; or, The Heedless Boy; 24 pages 18mo, with an Engraving, enamelled paper, and fine muslin.

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Also, for sale at the Depository of the Union, a variety of books suitable for Christmas and New Year's Presents.

Church Depository, 20 John street, Dec. 23.

NOTICE.—All persons having received vignette certificates from Cyrene Clark, for subscription to the Illustrated Book of Common Prayer, are requested to send them without delay to H. W. Hewet, publisher, post paid, and the work will be sent to them.

H. W. HEWET, 281 Broadway.

☞ The Gospel Messenger, Utica; Western Episcopalian, Gambier, Ohio; Southern Churchman, Alexandria, D. C.; Banner of the Cross and Episcopal Recorder, Philadelphia. Please publish the above three times, and send bills to the subscriber. Dec. 16.

JUST PUBLISHED,
A NEW WORK by Rev. William Palmer. A Narrative of Events connected with the publication of the Tracts for the Times, with reflections on existing tendencies to Romanism, and on the present duties and prospects of members of the Church. By the Rev. William Palmer, M. A., of Worcester College, Oxford, author of "a Treatise on the Church of Christ," "Letters to Dr. Wiseman," &c. From the Oxford Edition. A pamphlet of about 100 pages.

JAMES A. SPARKS,
Churchman's Bookstore, 109 Nassau street.
Nov. 18, 1843.

Just Received and for Sale,
PALMER'S LETTERS TO WISEMAN, complete in one volume.
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Just Received and for Sale,
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CHEAP QUARTO BIBLES. A lot of cheap quarto Bibles with the Apocrapha, just received and for sale. Prices from $1 50 to $2 50.
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VELVET PRAYER BOOK.—D. APPLETON & Co., 200 Broadway, have recently published a beautiful edition of the Book of Common Prayer, rubricated, in a convenient size; copies of which may be had for presents bound in rich velvet, with gold borders, clasps, &c.; also, in elegant morocco extra, with or without clasps, to match the Oxford edition of the Bible. Dec. 22—3tis

From the English Churchman.

SKETCHES OF POPULAR 'EVANGELICALISM,' BY AN 'EVANGELICAL' WRITER.

[The following extracts are taken from a work recently published, entitled *The Rector in Search of a Curate*, (Hatchards,) which, from what we can learn of it by two extended reviews in the *Christian Observer* and the *Christian Remembrancer*, appears to be a singular production. It is a palpable imitation of Mr. Gresley's *Bernard Leslie*, and although on most doctrinal points the author is very low, yet the satire upon some of the features of the Evangelicals is so clever and severe as to leave Messrs. Paget and Gresley far behind.

Mr. Spencer is the Rector of Ecclesbourne, Mr. Sericold is the "scholar" candidate for the curacy, Mr. Weatherhead is the "millenarian" candidate, and Mr. Merton is about to resign the curacy.

"During Dr. Sericold's sojourn at the Rectory, the first Anniversary of the auxiliary Bible Association, which Mr. Spencer had established the year before, was held at Ecclesbourne.

"A few days before the meeting, Mr. Aylmer, of Alderbrook Hall, who was to be the chairman, called upon the Rector, and informed him that he came commissioned to offer him some additional speakers, a new Society, and a Curate. There were, it appeared, two friends then on a visit at his house, Lady Tattleton, and the Hon. Mrs. Whimlingley, who were deeply interested in the conversion of the Jews, and had been attending a meeting for the promotion of that object in a neighboring town. The clergymen who formed the deputation from the parent Society on that occasion, had expressed to them their anxiety, that an opportunity should be afforded them of explaining their views and proceedings to influential parties in Ecclesbourne, with the hope that they should be permitted to establish an auxiliary association in that town.

'Two of these gentlemen,' said Mr. Aylmer, 'are, I believe, officially connected with the Society, a Dr. M'Cloud, and a Mr. Roughton, the other is a young clergyman, named Weatherhead, who has been over the county with them, and is at present curate of D——, but is about to leave that parish, and is described by these ladies as exactly the person, in their opinion, for the curacy of Ecclesbourne. I have asked them all three to meet you, and our other friends, at dinner, after our Bible Anniversary. And I thought you would like, perhaps, to invite them to speak.'

'I will ask them with great pleasure,' replied the Rector, 'but I much doubt whether they will comply.'

'Why not?' asked Mr. Aylmer; 'the cause which they are engaged in advocating is substantially the same with our own. And the two Societies, if I mistake not, have been in the habit of acting together.'

'All very true,' said the Rector. 'But, I observe that, of late, some eminent members of certain Societies which have recently been taken under high ecclesiastical patronage, and especially their office-bearers, have considerably sublimed their churchmanship, as they are pleased to call it, and object to appear on platforms to which Dissenters and Methodists are admitted. And particular circumstances have contributed to produce that effect more especially upon this Society.'

"There was assembled after dinner in Mrs. Aylmer's drawing-room, a large company of ladies, most of whom had been invited at the instance of Lady Tattleton and Mrs. Whimlingly, for the purpose of having their sympathies enlisted in the Jewish cause. Mr. Weatherhead soon joined them, according to the special injunction of Lady Tattleton, with whom he had become a great favorite, and took with him Mr. Roughton, at his earnest request. When the rest of the gentlemen, not long after, obeyed the summons to tea, they found Mr. Weatherhead engaged in reading aloud a letter from Jerusalem, not yet published, which had been just received by the Society, and forwarded to the deputation by that day's post. It stated that there was every reason to expect the speedy commencement of the restoration of the Jews, and of that great prosperity which, according to the prophecies, would attract the cupidity of the northern powers, and so bring on the battle of Armageddon; for that a rich Jew had purchased land in the city, and was beginning to build houses. When the letter was finished, and the due amount of comment and exclamation bestowed upon the information it contained—as, that it was 'highly interesting,' 'most gratifying,' and a 'wonderful fulfilment of prophecy,' Lady Tattleton, in the name of the company, begged Dr. M'Cloud, to whom she offered a seat next her, to explain to them his views of the duties and privileges of the Gentile Church, with respect to Israel.

'Before I do that,' said the doctor, 'it will be necessary for me to say a few words upon the intentions of God towards his people. They form the basis of our Society, and indeed of all operations in favor of the Jews; but, I believe they are not so fully understood as they ought to be, though so very plainly and prominently set forth in Scripture. You are a student of prophecy, Lady Tattleton?'

'Oh dear! yes; it is a sweet subject.'

'Delightful!' exclaimed Mrs. Whimlingley.

'Very, oh very!' exclaimed three or four other ladies ecstatically.

'Difficult,' observed Mr. Merton, in a quiet tone.

'Not so very difficult,' said Mr. Roughton, rather morosely, 'if you have the true key to it.'

'And that' I am sure, Dr. M'Cloud will supply us with,' said Lady Tattleton.

'Well, madam,' said the Doctor, with a complacent smile, 'I will endeavor to do so. I was going to observe, that all present, who have studied the prophecies, must be aware, that the future destinies of the Jewish nation is their grand object. The people of Israel, we are told, are to be gathered together from their dispersion into their own land, of which they are to obtain an everlasting possession. They will be vastly increased in numbers. The nations who have oppressed them for many centuries will be signally punished; and they themselves will be victorious over them in battle. They will be very rich and prosperous, and become the chief nation in the world,—indeed they will have dominion over all other nations, and receive tribute from them. And they will be the most distinguished and most privileged as a nation, in spiritual things—they will be the instruments of the conversion of the heathen—and the Messiah, at his second coming, will appear among them, and reign over them, at Jerusalem, which, during the Millennium, will be the metropolis of the world, the centre of commerce, and the arts, and religion. Now, if all this glory is reserved for Israel, and so much blessedness for the whole earth through them, I think you will all agree that it is a great privilege to be permitted,—I will not say to assist in bringing about such a state of things, for that the Gentiles shall be compelled to do,—but to promote their welfare, and serve them, in their present state of humiliation and adversity.'

'Oh, certainly!' exclaimed Mrs. Whimlingley, 'it is a great privilege to be permitted to do anything for a dear Jew. But will you tell us, Dr. M'Cloud, in what way, and in what order of time, these events will come to pass?'

'The Gentiles,' continued the ladies' oracle, 'will be employed, as I was saying, in the preliminary measures. And I think the prophecies point to our nation as that by which the Jews will be assisted in returning to their own land. There will be a great movement among them in all parts of the world: large numbers will become christian, I trust, through the agency of our Society, and they will receive supplies of money and ships to enable them to make their way to Jerusalem. The Holy Land will, about this time, be ceded to them; and their national conversion will be rapidly accomplished.'

'Pardon me,' interrupted Mr. Weatherhead, 'I always thought their conversion would take place long after their restoration; and, indeed, after the rebuilding of the temple, and their victories over the Gentiles.'

'You thought wrong, I assure you,' said the Doctor, with a magisterial air; 'we have come to the conclusion lately that it will be as I have said.'

'No doubt of it,' added Mr. Roughton; 'pray go on, Dr. M'Cloud.'

'Do you see, my dear,' said Lady Tattleton, addressing Mrs. Whimlingley across the room, 'do you see my dear whether they are to be restored in their converted or unconverted state?'

'I am not quite clear upon the point,' said Mrs. W., 'but I will make a note of it, and tell you my opinion to morrow.'

'Well, I think they will remain unconverted till the second coming,' said Lady Tattleton.

'Depend upon it, madam, they will not,' said the Doctor decisively; 'but allow me to continue.—While the Jews, properly so called, are removing from all lands to Judea, they will be joined by the Israelites of the ten tribes, who will then recognise their own descent, and emerge from their long unknown hiding-places between the Euphrates and the Indus. In my opinion, it will appear that the Affghans are the ten tribes.'

'Indeed!' said Mr. Roughton, 'I am more disposed to think they will be found in China.'

'Oh, no,' exclaimed Lady Tattleton; 'I quite agree with Dr. Asahel Grant, who proves that they are the Nestorian Christians. Don't you remember, my dear,' to Mrs. Whimlingley,) how clearly he proves it from the similarity of their customs,—planting willows by the water courses, just as we know they did in Judea,—and such like?'

'Well, perhaps they are part of the ten tribes,' said Mrs. Whimlingley; 'but, I own, I think it far more probable that the American Indians are the main body of them.'

'I thought so once,' said Mr. Weatherhead; 'and also, I must say, saw a good deal in the arguments for China; but am now quite convinced by a book I read lately, which proves that the modern nations of Europe are the ten tribes.'

Other opinions were pronounced. One lady was an advocate for the South-sea Islanders; and another, for the Hottentots; a third, for a people yet undiscovered in the centre of Africa. Charles whispered to his sister something about the moon, which, being overheard by Mr. Roughton, who sat near, elicited from him a severe look and a groan. Mr. Aylmer, finding that separate discussions of the questions had commenced, and seeing Dr. M'Cloud look very disconcerted at the interruption, begged him to proceed. Accordingly he resumed his prophecy:—

'The twelve tribes, having been united in the Holy Land, will divide the country according to the directions in Ezekiel. After they have been some time in possession of it, their prosperity will excite the jealousy, and their wealth the avarice, of a great northern nation,—Russia, as I firmly believe,—which will make war upon them, and invade the land with an immense army.

'At this period we may look for the second advent, and commencement of the personal reign, in or near the year **2016**.'

'Dear me!' exclaimed Lady Tattleton, 'I thought the **1260** days were expected to end in the year **1844**.'

'In **1866**, madam,' said Mr. Roughton, 'or I am much mistaken.'

'I am afraid,' said Mrs. Whimlingley, 'that the numbers in Daniel's vision point to a century later,—**1966**.'

Mr. Weatherby preferred the year **1900**; and and several ladies contended very earnestly for the present or next year. Charles Spencer quietly suggested **1836**.

'Are you a student of prophecy, sir?' asked Mr. Roughton, in a tone of reproof.

'No, sir,' replied Charles; 'but the author whose opinion I quoted is, and has been for thirty years.'

Mr. Spencer now thought it was time to interfere. He saw that Dr. M'Cloud and Mr. Roughton were getting angry, and some of the ladies "excited."

He observed, therefore, that differences of opinion upon some minor points might be allowed to prevail among those who took the same general view of the subject, without materially affecting their unanimity. 'As to the topic last alluded to,' he said, 'I think we must be content to remain in ignorance, in deference to the express declarations of our Lord, that it is not for us to know "the times and the seasons," and especially the time and season of his second coming. But, with Dr. M'Cloud's permission, I will ask him to resolve some doubts, entertained by myself and some of my friends here, as to the principal events of which he has spoken, and upon which most persons present seem to be agreed,—I mean the restoration of the Jews, and the personal reign of our Lord upon earth.'

'All who believe the Bible,' said Dr. M'Cloud, in his most oracular tone, 'believe in the restoration of the Jews.'

'Certainly,' added Mr. Roughton; 'there is no future event more clearly predicted. If that is disbelieved, so may any other.'

'I think,' said Mr. Aylmer, 'it is scarcely correct to say so. Many good and wise men, I am aware, have reasons for not believing it, and, among them, if I mistake not, our Rector here; though I have never heard him speak on the subject. But I cannot, on this account, allow him to be charged with infidelity, or even heresy. For myself, I am disposed to believe in the restoration of the Jews; though I must acknowledge, I cannot receive the opinion that our Lord will reign personally on earth during the Millennium."

'You will find, I think, that the two doctrines stand or fall together,' said Mr. Spencer; 'and this, I imagine, will be allowed by those who maintain them both.'

'Well, I do not think so,' said Mr. Aylmer, 'but I shall be glad to hear what you have to say on the subject; and I am sure Dr. M'Cloud, who is so thoroughly versed in it, will endeavor to satisfy your doubts.'

'Most assuredly,' said the Doctor; 'pray let us hear them.'

'May I ask, then, upon what passages of Scripture you found your expectations of a still future restoration of the Jews?'

Dr. M'Cloud smiled; Mr. Roughton laughed rather rudely; Mr. Weatherhead and the ladies, uttered various exclamations, the substance of which the Doctor expressed by saying,—'Why, sir, such passages are innumerable.'

'Possibly,' said the Rector, in his quietest way, and taking out his pocket-bible, 'but will you favor me with a few of them,—some that you consider the strongest?'

After a short tumult, occasioned by suggestions and quotations of favorite passages, Dr. M'Cloud selected and read the following: Is. xiv. **1, 2**; Isa. lx.; Jer. xxx. **9, 10**; and Ezek. xxxvii. **21—25**.

'What,' exclaimed Dr. M'Cloud, 'what do such passages as these predict, but the restoration and glory of Israel?'

'They predicted it, undoubtedly,' said Mr. Spencer, 'at the time when they were uttered. But has there not been a restoration since that time, by which, possibly, they were fulfilled?'

'You mean the return from the seventy years' captivity in Babylon,' said the Doctor. 'No; these prophecies were not fulfilled by that.'

'Is not that return at all the subject of prophecy?' asked the Rector.

'Yes, occasionally,' replied Dr. M'Cloud, but it is not referred to by such promises as I have been reading.'

'Will you tell us then how we may distinguish the predictions of the past restoration from those of the future?'

'There are two canons,' cried Mr. Weatherhead and Mr. Roughton both together—'two canons,' continued Mr. Weatherhood, who spoke faster than the other, 'which will always enable you to discover which restoration the prophets are speaking of. The first is,—That those prophecies foretel a still future restoration, which speak of the return of Israel as well as Judah. The second,—That the same is predicted by those which assert that Israel shall be cast out of their land no more again for ever.'

'Will you abide by these canons?' asked Mr. Spencer, addressing Dr. M'Cloud.

'They satisfy my own mind,' replied the Doctor; 'but I would rather lay down this.—That prophecies, such as those which I have quoted, are too glorious to have been fulfilled by anything that occurred at or after the return from Babylon; and therefore remained unfulfilled.'

'Let us try some prophecies by the first canon,' said the Rector. . . . . All I want to prove at present is, that, in prophecies relating to the return from Babylon, Israel and Judah are mentioned together;—and, consequently, that the first canon fails.'

'I do not see that,' said Mr. Weatherhead.

'Why, it is a mere matter of fact,' said Mr. Sericold.

'Unquestionably,' observed Mr. Aylmer; 'that canon cannot be maintained. Let us go on to the next.'

'But now let us examine the second assertion, that all passages in which it is promised that Israel shall be "cast out again no more for ever," are to be applied to a future restoration. [Then follows an examination of various passages.] Are we to say any more about this second canon?'

'It can hardly be necessary,' said Mr. Aylmer; 'I think that you have, at least, shown that it is not altogether a safe one.'

'The next is,' continued the Rector, that, where very glorious promises of the prosperity are given, there cannot be any reference to the first restoration: may I ask what are meant by very glorious promises?'

'Promises, such as I quoted,' replied Dr. M'Cloud, 'foretelling pre eminence among the nations; dominion over their enemies, and the Gentiles; great temporal prosperity; their conversion, and universal righteousness; the presence of the Lord among them for ever.'

'If I can show that such promises are connected with the return from Babylon, it will be allowed I believe, that this canon also fails,' said the Rector.

'Certainly not,' said Mr. Weatherhead. 'Oh, no! no!' cried many female voices.

'Clearly,' said Mr. Sericold, 'it must, in that case, fail, as a criterion to distinguish the former from a future restoration.'

'No doubt of it,' added Mr. Hoskins.

'Of course,' said Mr. Aylmer, 'we must all allow that. Pray go on.'

'I take then,' continued Mr. Spencer, 'the first passage quoted by Dr. M'Cloud, to which I have before referred; Isa. xiv. 1—3.' [Then follows a survey of various passages.]

'It is very evident,' said Mr. Merton, 'that promises such as we are speaking of, embracing Israel and Judah, characterized by the words "everlasting" and "for ever," and very glorious in their terms, were intended to be understood of the return from Babylon, and of the "day" or age connected with it. And I cannot understand how the advocates of a strictly literal interpretation of prophecy reconcile their views of these promises with their principles.'

'For my part,' said Mr. Weatherhead, 'I believe that there will be other nations enemies of Israel, who will be called Babylon, Assyria, and so forth; and that the promises indicate the future victories of Israel over these, and a glorious reformation from their captivity among them.'

'Then, you do not contend for a literal interpretation of the prophecies,' said Mr. Merton.

'Yes, I do,' replied Mr. Weatherhead, 'but I believe there may be a second, and a third,—yes, and a fourth, and fifth, literal fulfilment of the same prophecy.'

'Surely not, sir,' said Mr. Hoskins; 'where would be the certainty which, we must believe, belongs to the Word of God? The prophecies would be like the heathen oracles, if they were so.'

'Surely,' said Dr. M'Cloud, 'there are many predictions of Zachariah, as well as the other prophets, which you will not maintain were accomplished in the restoration from Babylon; for instance, those in the fourteenth chapter.'

'You think these remain to be fulfilled in the future restoration of the Jews?' said Mr. Spencer.

'I am sure of it,' replied the Doctor.

'And literally?'

'Quite literally.'

'*All* the prophecies are to be fulfilled literally,' said Mr. Weatherhead.

'Then you believe,' rejoined Mr. Spencer, 'that all the nations of the earth will be required to go up to Jerusalem, every year, to keep the feast of tabernacles; that the Temple will be rebuilt, according to the vision of Ezekiel; that the sacrifices, and all the temple-services, will be again offered, and the Levitical priesthood restored; that vast rivers shall flow from the sanctuary, and trees with unfading leaves and fruit, grow on their banks; that Jerusalem shall be lighted, not with the sun and moon, but by the actual presence of God; and that King David shall be raised from the dead, and occupy his ancient throne.'

'No, not David,' cried Lady Tattleton, and Mrs. Whimlingley, with one voice,—'not David, but the Messiah, the Son of David.'

'I thought the prophecies were to be interpreted literally,' said Mr. Spencer.

'Well, I take them literally,' said Mr. Weatherhead. 'I believe that all this will come to pass as you have described it; only, I think the Jews will rebuild the temple, and have all their worship and festivals restored, while in their unconverted state.'

'In that case, their religious services and observances will not be acceptable to God, I presume,' said Mr. Spencer.

'Why, no; certainly not.'

'And yet, these are the subjects of prophecy,—of glorious promises. Does any one else believe this?'

'No, no,' said Dr. M'Cloud; 'we—I mean, myself and the Society—believe, that all these will be restored after their conversion; and that the rites of the Mosaic law will become again, not only acceptable to God, as in the days of old, but obligatory upon Jews and Gentiles.'

'You stand, forgive me for saying so,' said the Rector, 'upon the verge of most fearful heresy. What St. Paul has designated as "imperfect," "beggarly elements," "a carnal commandment," "shadows," a "yoke of bondage," and has explicitly declared to be "done away in Christ," abolished by the setting up of that "kingdom which cannot be moved," you contend shall be all restored; we are again to have altars, sacrifices, passovers, priests; and Jerusalem is again to be the place where men must worship. Is not this mere contradiction and defiance of the Epistles to the Galatians and Hebrews, and indeed of the whole spirit and principle of the Gospel?'

'Well,' observed Dr. M'Cloud, 'I see that local influence is too strong for us; but I would wish to ask Mr. Spencer in what way he proposes to interpret the prophecies in question, many of which he must know are unconditional, and unfulfilled.'

'And I should like to know,' said Lady Tattleton, 'where he thinks the ten tribes are, and what is to become of them.'

'And the personal reign,' cried Mrs. Whimlingley; nothing has been said about that.' [Then follows a long argument upon the Old Testament prophecies.]

'It is singular,' remarked Mr. Merton, 'that the epistles written expressly to Jews, and those of James and Peter, contain not the slightest allusion to the future restoration and re-establishment of the Jewish polity, civil or ecclesiastical.'

'It is still more singular,' added Mr. Spencer, 'that there is not a word said about it in the whole of the New Testament.'

'What not in the eleventh of Romans?' almost shrieked Lady Tattleton, Mrs. Whimlingley, and friends.

'Not in the eleventh of Romans?' urged Mr. Weatherhead.

'Observe,' said the Rector, 'there is not a syllable here about restoration, or dominion, or glory. That their conversion is spoken of, I admit; but, that those passages signify that they are to convert the world, is disproved by the subsequent declaration, which, you will take notice, is absolute, not hypothetical—that "blindness in part is happened to Israel, until the fulness of the Gentiles be come in;" that is, clearly, until the large majority of the Gentiles shall have been brought into the Church of Christ.'

'No such thing, sir,' said Mr. Roughton; 'it means, "until the times of the Gentiles be fulfilled."'

'We have scholars here,' said the Rector; 'and I appeal to them whether that can possibly be meant by the expression "their fulness shall have come in?"'

Mr. Roughton looked angrily at Mr. Merton and Mr. Sericold, but did not press for their opinion.

'You have not yet told us,' said Mr. Aylmer, 'what, in your opinion, is the right way of interpreting the Old Testament promises quoted by our friends here.'

'I interpret them,' replied Mr. Spencer, 'as they are uniformly interpreted in the New Testament. In the letter, they were, for the most part, temporal; and were, according to their conditions fulfilled, while the Church was under "the elements of the world," bound up with the Jewish covenant. In their full signification, they were spiritual; and their accomplishment was reserved for the time when the Church should become spiritual, and free from the yoke of bondage.'

'You were asked a question about the ten tribes,' said Mr. Aylmer; 'what do you think has become of them?'

'Various passages which I quoted,' replied the Rector, 'especially Isa. xiv., Jer. l., li., show that it was predicted that Israel should return with Judah after the seventy years' captivity, and both, thenceforth, form one nation. They are spoken of in Ezra and Nehemiah as thus re-united. The twelve tribes are spoken of by St. Paul, and St. James, as one people, in their time, and we know that, at least, some descendants of the ten tribes inhabited the land then; for Anna, the prophetess, was of the tribe of Asher. Whence I conclude, that we are not to look for the ten tribes, anywhere but among the known Jews all over the world.'

'Of course,' said Mr. Weatherhead, 'you reject the doctrine of the personal and pre-millennial advent of our Lord.'

'I do,' said the Rector; 'because it is founded on prophecies which, in the literal sense, have been already fulfilled, and in the spiritual sense, of course require only a spiritual fulfilment.'

'I perceive,' said Dr. M'Cloud, rising to take leave, 'that the Jewish cause is not likely to meet with much support at Ecclesbourne, since the only principles upon which it can be advocated are rejected by the ministers of the parish.'

'But surely,' said Mr. Weatherhead, 'the Rector will not object to assist in the conversion of the Jews.'

'Certainly not,' replied Mr. Spencer; 'but I feel some hesitation as to attempting it through the medium of your Society. May I ask whether your missionaries preach to the Jews your doctrine of their future restoration and glory,—their return to Jerusalem, with 'their silver and gold,' and their possession of the riches of the Gentiles, and the reign of their Messiah in the midst of them?'

'Of course,' said Mr. Roughton, 'it is their duty to declare to them the whole counsel of God.'

'Then the apostles fell far short of their duty,' rejoined the Rector. 'You would not then, I suppose, employ as a missionary any person who does not hold, or will not preach, this doctrine?'

'Sir,' said Dr. M'Cloud, 'it is a principle recognised, by the Society, as you may see in its reports, that success is only to be expected in the proportion in which the intention of God towards his people is understood, proclaimed, and, as far as we have anything to do with it, carried out.'

'Then I cannot conscientiously support your Society,' replied the Rector; 'and, as I am thoroughly convinced that, with such principles and preaching, it will not only fail to effect its proposed object, but produce a perfectly opposite result, I would recommend you to reverse its title, and call it "THE SOCIETY FOR PROMOTING JUDAISM AMONG CHRISTIANS.'—*Christian Observer.*

The Rev. Dr. Mill has been selected for the vacant Presidency of King's College, London. Formerly President of Bishop's College Calcutta.

ORGAN MANUFACTORY, Anthony street, New York. Mr. JARDINE has the pleasure of submitting the following testimonial:

St. Albans, Vt., November 28, 1843.

Sir,—We feel it a privilege as well as a duty we owe you, that we award our testimony of very decided approbation and praise in favor of the Organ just built and erected by yourself in our Church edifice; presented to the church by the very generous and estimable lady of our worthy Rector, Mrs. Ann D. Hoit.

And we can assure you, dear sir, that in this, we have expressed the universal opinion of all who have listened to its most delightful and thrilling tones. The beauty of design, proportions, and style of finish, its full, rich, sweet and melodious tones, we are sure cannot be excelled in one of its size and variety.

Very respectfully,

Gardner G. Smith, S. P. Eastman, H. B. Sowles, Bildad Paull, } Wardens and Vestry of the Parish of Union Church, St. Albans.

To Mr. George Gardine, Organ Builder, New York.

The above Instrument is in a Black Walnut Case, of Gothic design—has two rows of Manuals, 14 stops, and Pedal Bass to CCC.

He begs to state that he has been awarded for the last six successive years the highest Premiums of the American Institute, for the best Organs.

And from his long experience as a practical finisher in this country, and also in two of the largest Organ Manufactories in London, he warrants his Organs fully equal, if not superior—and from 10 to 20 per cent cheaper than can be obtained elsewhere in this city.

A variety of Church and Parlor, and Church Barrel Organs constantly on hand. Dec. 9.

ORGANS.—The subscriber offers for sale the following Organs:—One Organ in a Grecian case, 10 feet 6 inches high, 6 feet 6 inches wide, and 3 feet 9 inches deep, with a general swell—compass of keys from GG. to F. in Alt. Stops as follows: Open Diapason, Stop Diapason Bass, Stop Diapason Treble, Principal Fifteenth and Trumpet; a pedal to take off the chorus stops.

Two Organs same as above with the exception, the compass of the keys from CC to F, in Alt—dimensions of case 9 feet 5 inches high, 6 feet wide, and 3 feet 6 inches deep.

A second hand Church Organ, 9 feet high, 5 feet 6 inches wide, and 3 feet deep.

A second hand Parlor Organ.

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Oct. 1—tf 172 Centre st., head of Canal st.

ORGAN BUILDING.—THOMAS HALL, (formerly of Philadelphia, and more recently of the firm of Hall & Erben,) Church and Parlor Organ Builder, informs his friends and the public, that he is prepared to execute orders for ORGANS of every description, at his Manufactory, No. 86 Wooster street, near Spring, at short notice, and at reduced prices.

From the long experience the subscriber has had in the business of Organ building, he flatters himself he can furnish instruments of a quality at least equal to the productions of any other builders in the United States. Orders for Tuning and Repairing punctually attended to.

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In the former, pupils shall go through a thorough course of Classical and English Education.

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The Academic Term consists of twelve weeks. Tuition fees payable in advance. No deduction for absence.

History, Elocution, Composition, Astronomy, Philosophy, Chemistry, Mathematics, Orthography, Writing, Arithmetic, Geography, and Grammar,	$10 00
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The 1st Term will commence Sept. 1, and end Nov. 23.
2d do. " Nov. 24, " Feb. 15.
3d do. " Feb. 16, " May 9.
4th do. " May 10, " July 31.

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Right Rev. Benjamin T. Onderdonk, D. D., President; Rev. Thomas Lyell, D. D.; Rev. William Berrian, D. D.; Rev. John McVickar, D. D.; Rev. Samuel Seabury, D. D.; Rev. Joseph H. Price; Rev. Lot Jones; Rev. J. M. Wainwright, D. D.; Rev. T. H. Taylor, D. D.; Rev. B. I. Haight; Rev. E. Y. Higbee, D. D.; Thomas L. Ogden; Benjamin M. Brown; Murray Hoffman; Wm. H. Harison; Abel T. Anderson; John Stearns, M. D.; W. H. Hobart, M. D.; C. N. S. Rowland; Anthony J. Bleecker; John W. Mitchell. October 21.

TIRNITY CHURCH CEMETERY, AT MANHATTANVILLE.

THIS Cemetery is now ready for interments in graves or in vaults. It contains twenty-four acres of land, running from the Tenth Avenue to the Hudson River, and between 153d and 155th streets. The soil is of the best quality for the purpose, and to those who have not seen it, it may be necessary to say that the beauties of the place, and its rural and picturesque scenery, cannot be surpassed. The Tenth Avenue in front of the grounds has been opened, and a dock has been built on the river at the foot of 155th street. That portion of the grounds fronting the Tenth Avenue is intended for more immediate use for graves, vaults, and family burial places; but places for vaults can also be had, (if preferred,) in that portion nearest the river, which is covered with a fine open wood, and parts of it about 170 feet above high water descending gradually to the river.

Applications for interments should be made as early as convenient to Mr. Morison, Sexton, at the Vestry Office, corner of Fulton and Church streets. The prices for graves and for vaults and family burial grounds have been fixed at the lowest rate. For further information, and for the charges attending interments, apply to Mr. Morison as above. August 12—tf.

HEBREW AND CHALDEE CONCORDANCE.

THE Hebrew and Chaldee Concordance to the Old Testament, projected and begun by the late Dr. Isaac Nordheimer and myself, has remained stationary since his lamented decease. The publishers and myself have now made arrangements to continue the work, and bring it as speedily as possible to a close; in doing which, the original plan will be faithfully adhered to in all respects. The publication, however, cannot be recommenced, until the names of 500 subscribers are obtained. We beg, therefore, that all our friends, and all who desire the completion of the work, would endeavor to procure and forward us as many names as they can. To all persons who will have the kindness to constitute themselves our agents and procure subscribers, the usual discount will be made. Theological seminaries and other institutions that will engage to take say 20 or 25 copies, for disposal to their students, will receive them at an increased discount. Hence, by so doing they will benefit themselves, while they materially aid the progress of the work. It is proposed to publish the work in Four Parts, at intervals of six months, so as to complete it within two years. On account of the very great expense attending the execution of the work, it has been found necessary to fix the price, (except to former subscribers, who will receive it at the rate before agreed upon,) at $12, or $3 a part, payable on the delivery of each part. Subscribers will please send in their names to the publishers, Messrs. Wiley & Putnam, 161 Broadway, who will furnish any information desired respecting the work, on application either personally or by letter.

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Dec. 16.—3teow

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